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OF
CONGREGATIONAL CHURCHES
MINUTES
1921

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REPORTS OF COMMISSIONS AND MISSION BOARDS,
MODERATOR'S ADDRESS, COUNCIL SERMON,
MINUTES, ROLL OF DELEGATES,
CONSTITUTION AND
BY-LAWS, ETC.

NINETEENTH REGULAR MEETING

LOS ANGELES, CALIFORNIA, JULY 1-8, 1921

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....	.....	.....	.....	.....	.....
1871	Oberlin, Ohio	Rev. Wm. I. Budington	Gen. O. O. Howard	Rev. Geo. H. Atkinson	Leonard Bacon
1874	New Haven, Conn.	Hon. L. S. Foster	Rev. G. F. Magoun	Rev. I. E. Dwinell	Richard S. Storrs
1877	Detroit, Mich.	Hon. Wm. B. Washburn	Rev. A. L. Chapin	Hon. C. G. Hammond	Zachary Eddy
1880	St. Louis, Mo.	Rev. Henry M. Dexter	Rev. J. M. Sturtevant, Jr.	Rev. John D. Smith	Samuel E. Herrick
1883	Concord, N. H.	Rev. Arthur Little	Frederick Billings	Rev. Cushing Eells	Fred'k A. Noble
1886	Chicago, Ill.	Hon. Lorrin A. Cooke	Rev. John K. McLean	Rev. Benjamin A. Imes	Prof. Geo. P. Fisher
1895	Worcester, Mass.	Pres. Cyrus Northrup	Ira H. Evans	Rev. Franklin S. Fitch	Israel E. Dwinell
1889	Minneapolis, Minn.	Rev. A. H. Quint	Hon. B. M. Cutcheon	Rev. George C. Rowe	Chas. M. Lamson
1892	Syracuse, N. Y.	Hon. Nelson Dingley	Rev. Chas O. Brown	Rev. Geo. W. Henderson	F. W. Gunsaulus
1898	Portland, Ore.	Rev. Fred'k A. Noble	Rev. Geo. C. Adams	O. Vincent Coffin	Albert J. Lyman
1901	Portland, Me.	Rev. Amory H. Bradford	William H. Strong	Rev. S. B. L. Penrose	William J. Tucker
1904	Des Moines, Ia.	Rev. Wash'n Gladden	Hon. J. H. Perry	Rev. H. H. Proctor	Alexander McKenzie
1907	Cleveland, Ohio	Hon. Thos. C. MacMillan	Pres. J. G. Merrill	Rev. F. L. Goodspeed	Geo. A. Gordon
1910	Boston, Mass.	Rev. Nehemiah Boynton	Rev. Arthur H. Smith	Pres. Chas. S. Nash	Pres. W. D. Mackenzie
1913	Kansas City, Mo.	Rev. Charles R. Brown	Hon. H. M. Beardsley	Rev. A. C. Garner	C. E. Jefferson
1915	New Haven, Conn.	Hon. Henry M. Beardsley	Rev. Wm. H. Day	Rev. Alfred Lawless	Ozora S. Davis
1917	Columbus, Ohio	Rev. Wm. Horace Day	Rev. Wm. E. Barton	Rev. Harold M. Kingsley	Chas. S. Mills
1919	Grand Rapids, Mich.	Pres. Henry C. King	Rev. R. A. Hume	Rev. W. N. DeBerry	Raymond Calkins
1921	Los Angeles, Cal.	Rev. Wm. E. Barton	Rev. R. H. Potter	Rev. E. G. Harris	G. Glenn Atkins

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REPORT OF THE EXECUTIVE COMMITTEE

The shadow of a great loss has rested upon us ever since the shocking news came, last summer, of the tragic death of our Secretary, so greatly honored and beloved, Hubert C. Herring. Sympathetic recognition of this loss has been made to Dr. Herring's family and an appreciation of his character has been entered on the pages of the Year Book. The Chairman of the Committee has been requested to speak of Dr. Herring, also, at the Communion Service of the Council.

Nine meetings of the Executive Committee have been held since the Council at Grand Rapids, one in Chicago, the others in New York, beside several informal conferences between members locally accessible. All the members elected have served, with the exception of Rev. Robert R. Wicks of Holyoke, Mass., who has found it necessary to resign, owing to ill health. The earnest and devoted interest of the members of the Committee has been notable.

To secure one who would fill the position of Secretary, until the election by the Council, was the pressing need after the loss of Dr. Herring. As soon as the attention of the Committee was directed to Rev. Edward D. Eaton, formerly President of Beloit, there was unanimous judgment as to his fitness for the position. Trained in problems of administration, wise in counsel and courteous in manner, methodical and industrious in handling details, he has given unremitting attention to the work of the office and although engaged on part time service the interests of the denomination have been upon his mind continuously and the duties falling to him have been discharged most acceptably. A lasting debt of gratitude will be his due.

Early in 1920, after considerable investigation of available men, Mr. Truman J. Spencer, then of Hartford, Conn., was appointed Assistant Secretary. He has brought to the position an established loyalty to the denomination and

eager interest in its welfare, a keen and retentive memory, which will be of increasing value with the years, and an accurate and methodical habit of work. The conduct of the New York office has been admirable, Miss Eleanore W. Nichols continuing her efficient service in special charge of the Year Book.

The Year Book has been published as usual, serious delay however, being due to the printers' strike. The cost of publication has been somewhat more than $14,000, an increase of more than double the cost of five years ago, mainly arising from higher rates of labor. The established policy of free distribution to all ministers and to church clerks upon request has been continued. The column reporting "Invested Funds" is being used temporarily for the Pilgrim Fund and another adjustment makes room for the Congregational World Movement.

Much of the Secretary's time, during the spring of 1920, was devoted to arrangements for the International Council. The record of that notable gathering, with the important reports of the various commissions, bringing inspiration to our churches and strengthening the ties between our own and the mother-country, has already been written into our history and need not be detailed here. The expense was in the neighborhood of $25,000. To this will be added about $3,000 for printing the proceedings. This has been provided in large part by generous contributions from individuals and some of our more resourceful churches. A deficit, however, has been incurred, of at least $3,500. To meet this, assurances from other sources were considered good but it now appears that this amount will have to be carried by the Council Treasury, until other provision is made.

On June 3rd, 1920, a joint meeting of the chairmen and representatives of the various commissions of the Council was held in New York. This was in pursuance of the policy to give a greater degree of coordination to the work done by various groups of investigators by bringing them into conference with each other and with the Executive Committee.

The most outstanding subject, which received the attention of the above-mentioned group and which is forging to the front in all ecclesiastical bodies is the question of church unity. Beside hearing from the Commission of Fifteen appointed to confer with a Commission of the Episcopal General Convention, the Council will receive the report of the Delegates to the Inter-Church Conference on Organic Unity. This will be so important and far-reaching in its significance and will involve so many details requiring specific consideration beside the fundamental principles, which are of utmost importance, your committee has recommended that the plan for organic church union be presented to the National Council for consideration but not for definite action, that through the Council it be submitted to the churches, the final action to be taken at the Council in 1923. This will forestall any precipitate action, it will provide opportunity for thorough and deliberate discussion of this great theme throughout our entire constituency and thus the mind of our churches should become clearly known.

The relation of the denomination to The Congregationalist has been newly brought to the attention of your committee by an acute financial situation which developed in the fall of 1920. The indebtedness of the Publishing Society on account of the increased cost of various publications, including The Congregationalist, was so large that the bank which for many years has carried the notes of the Society felt unable to do so any longer unless a substantial reduction was made in the amount of the loan or assurance given of more adequate financial support for the Society.

It seemed clearly unwise at that time to appeal to the denomination for any considerable amount of money. The other alternative was to transfer the financial responsibility for the Congregationalist to the Education Society, thus relieving the Publishing Society and bringing the paper into more vital relation to the denomination and securing better financial backing. This proved acceptable to the bank and the transfer was effected with the cordial approval and cooperation of all immediately concerned. It

is a reassuring instance of good team-work in a difficult situation.

This transfer was provisional and temporary, made under the authorization of the Executive Committee in conference with the Commission on Missions, and by the concurring action of the two Societies. It remains for the Council to determine whether this or any similar relation shall be made permanent. It thus brings before the national body the entire question of the policy to be followed with reference to our denominational organ.

The subject will be presented more in detail by others, while a thorough discussion would require more space than is here available. It seems important, however, to bring into view some of the broader considerations bearing upon this exceedingly important question.

The Congregationalist is one of the essential organs of our denomination. The collective and increasingly corporate life of our churches cannot function without it. There must be a medium for the interchange of thought, method and achievement, and a spokesman of our common interests. The need of such an informing and unifying agency is unmistakable.

This was the main consideration, in the mind of Dr. Herring and others, favoring the purchase of The Advance. As was feared at the time this has been a costly venture. Although the terms of purchase were determined under an appraisal made by three expert newspaper men, the sum was felt by many to be unduly large. The list of subscribers to The Advance, turned over to The Congregationalist, has proved a disappointment, not yielding as many permanent subscribers to the present paper as was anticipated.

In spite of these unfavorable items, which should not be unduly emphasized, the merger of the two papers has been brought about in good spirit and (to a large degree) has resulted in precisely what was desired, a national constituency served by one organ, free from controversy or sectionalism and increasingly homogeneous.

The cost of The Advance, however, has not been the main item in the financial situation. The major difficulty has arisen from the unprecedently high cost of production, which every paper of this class has experienced to its dismay. The outlay on the mechanical side last year has been from twelve to fifteen thousand dollars more than it was the preceding year. In spite of this, through retrenchments of various sorts, the deficit was only about $5,000 more than in the previous year, and the price has not been raised.

Beside the transfer to the Education Society, the situation has been still further alleviated by the action of the Congregational World Movement in putting the paper for this year on the list of objects to share in the contributions from the churches. From $5,000 to $10,000 may be expected from this source. Still greater will be the relief afforded by the increased percentage for the Education Society in 1922, in the interest of the Congregationalist.

In view of all the facts the policy of the denomination seems reasonably clear. A newspaper, devoted to the interests of our churches, is essential. Such a paper will not be maintained by private enterprise nor can it be expected, under present conditions, to be entirely self-supporting. It must be regarded as an agency of our common life, furnishing news, promoting education, offering leadership and religious inspiration and in every way providing a clearing house for distinctively church interests. Its maintenance must be assumed by our united action. A resolution looking to this end will be submitted.

The action of the Council at Grand Rapids, recommending a contribution from the churches of one cent per capita for the traveling expenses of the delegates, in addition to five cents per capita for regular Council expenses, has met the general approval of the churches. One state in adopting the increased rate has reserved to itself the handling of the funds for its own delegates. Otherwise there is substantially unanimous acceptance of the suggestion.

In carrying out the purpose of this action, the Council at Los Angeles admits of only partial application of the

plan. There is considerable variation in the dates when state meetings are held, some coming in the spring, others in the fall. Hence it has been impossible to secure action on the part of all the states that would take effect at the beginning of the two-year period just passing. Accordingly, the amount available for the present Council is about $9,000, instead of the full amount of $15,000, which may be anticipated later.

For this tentative beginning of the plan the simplest way has been to distribute to the delegates attending the Council the money available on the basis of the mileage traveled. This will amount to approximately one-half cent per mile. This is a meagre sum, in view of the extraordinary distance, and in no way should be regarded as typical of the value or usual operation of the plan.

Hereafter, when the full amount of $15,000 is available, and when the Council is held in a location fairly central to our constituency, it will be possible to pay to each delegate approximately two cents per mile for the distance traveled. This would be the simplest method and doubtless would promote the desired result of an increased and more widely representative attendance.

The alternative to this method would be the adoption of a zone system, by which proportionally larger payments would be made to those coming from longer distances and hence incurring greater expense both for travel and incidentals. Considerable study has been given to this possibility and the details will be presented at the time of the Council. Probably, however, the simpler method will approve itself as more feasible.

REPORT OF TREASURER OF NATIONAL COUNCIL

Year Ending Dec. 31, 1919

RECEIPTS

Cash Balance, Jan. 1, 1919		$ 436.94
Per Capita Dues from Churches	$32,113.25	
Advertising in Year Book	270.00	
Sale of Year Books and Printed Matter	529.48	
Interest on Deposits and Funds held by Corporation for Council	167.22	33,079.95
		$33,516.89

EXPENDITURES

Salaries	$ 5,291.61
Clerical Labor	4,192.08
Traveling Expenses	925.93
Rent	1,345.68
Office Supplies	293.37
Postage	926.99
Telephone	135.50
Sundry Expenses	541.08
Moving Expenses	717.25
Year Book	10,357.41
Advance Reports, Minutes of National Council	851.66
Printing Leaflets	395.10
Miscellaneous Printing	125.64
Expenses of Committees & Commissions:	
Executive Committee	427.02
Commission on Missions	701.91
Organization	57.68
Evangelism	14.24
Religious Education	33.50
Comity, Federation & Unity	157.49
Social Service	36.46

Temperance	2.50	
Status of Ministry	165.25	
Council Meeting	2,719.90	
Federal Council	1,583.00	
International Council	75.00	
Note—Old Colony Trust Co.	1,000.00	33,074.25
Balance December 31, 1919		442.64
		$33,516.89

PILGRIM TERCENTENARY FUND

Year Ending Dec. 31, 1919

RECEIPTS

Cash Balance, Jan. 1, 1919		$69.43
Appropriation by National Mission Boards for Secretary of Benevolence	$ 3,250.88	
Special Tercentenary Subscriptions	2,780.00	
Appropriation by National Mission Boards for Every Member Drive	1,879.41	
Sale of Leaflets, E. M. D. Buttons, etc.	543.79	
Interest on Deposits	39.61	
		8,493.69
		$8,563.12

EXPENDITURES

Salary, W. W. Scudder	$ 3,000.00
Clerical Labor	1,032.95
Rent	246.50
Traveling Expenses	591.50
Postage	70.92
Printing Pamphlets, Leaflets, etc.	400.24
Leaflets, Buttons, Postage, Express, etc., for Every Member Drive	2,302.89
Sundry Expenses	83.66

Interest on Note	91.25	
International Council	100.00	
Congregational World Movement	31.98	
		$7,951.89
Balance on hand, Dec. 31, 1919		611.23
		$8,563.12

REPORT OF TREASURER OF NATIONAL COUNCIL

Year Ending Dec. 31, 1920

RECEIPTS

Cash Balance, Jan. 1, 1920		$442.64
Per Capita Contributions from Churches	$38,084.81	
Advertising in Year Book	310.00	
Sale of Year Books & Other Printed Matter	1,091.81	
Interest on Deposits	71.15	
Loan from Cong'l S. S. Extension Society	2,500.00	42,057.77
		$42,500.41

EXPENDITURES

Salaries	$ 9,425.00
Clerical Labor	6,464.82
Traveling Expenses	621.04
Rent	1,185.00
Office Supplies	359.61
Postage	297.12
Telephone & Telegraph	135.71
Moving Expenses	185.25
Sundry Expenses	383.07
Year Book	14,065.52
Miscellaneous Printing	116.36
Council Meeting	35.49
Furniture	11.49

Insurance on Furniture	11.62	
Printing Pamphlets, Leaflets, etc.	971.32	
Council Minutes	1,566.90	
Advertising	179.60	
Expenses of Committees & Commissions:		
Executive Committee	274.37	
Commission on Missions	645.69	
Social Service	218.24	
Status of Ministry	152.87	
Comity, Federation & Unity	158.57	
Religious Education	31.75	
Organization	50.16	
Men's Work	9.44	
Evangelism	7.32	
Organic Unity	8.35	
Federal Council	809.00	
Loan to Pilgrim Tercentenary Fund	1,800.00	
Repayment Loan—Old Colony Trust	1,500.00	41,680.68
Balance, December 31, 1920		819.73
		$42,500.41

PILGRIM TERCENTENARY FUND

Year Ending Dec. 31, 1920

RECEIPTS

Cash Balance, Jan. 1, 1920		$611.23
Contributions for International Council Expense	$23,740.46	
Special Tercentenary Subscriptions	2,055.00	
Sale of Leaflets	1,172.91	
Interest on Deposits	7.48	
Loan from National Council	1,800.00	28,775.85
		$29,387.08

EXPENDITURES

International Council	$24,564.43	
Every Member Drive	243.18	
Salaries and Clerical Labor	1,683.13	
Traveling Expenses	140.64	
Leaflets and Slides	2,280.60	
Postage	66.13	
Interest on Note	22.50	
Miscellaneous	155.25	29,155.86
Balance on hand Dec. 31, 1920		231.22
		$29,387.08

REPORT OF THE SOCIAL SERVICE COMMISSION

The Social Service Commission of the National Council holds an advisory relationship to the Social Service Department of the Congregational Education Society. As such it has worked with the secretary of that department in shaping a program to be used by our churches looking toward a better understanding of social conditions as they exist in the world, and, if possible, to apply Christian principles to all social problems that are vexing society and dividing it into hostile groups.

The Commission has met each year of the biennium between meetings of the National Council. The broad scope of its field makes it necessary for the Commission to delimit its sphere of operation. Its members have felt that the problems most threatening and most in need of attention by the Christian forces of the country should be considered paramount and primary.

With this in mind, the Commission has considered the industrial question of primary importance, and for the time being it believes that this question should receive the immediate attention of the church. At a joint meeting of this Commission and the National and District Secretaries of the Congregational Education Society a program of social education was outlined. The character of that program was expressed in the findings of the conference. For purposes of social education the judgment was expressed that the Open Forum and the Discussion Group have distinct value in the dissemination of information and in creating community consciousness and cooperation. To accomplish the best results knowledge of the facts is absolutely essential to the creation of intelligent Christian judgment on moral issues.

It was suggested that discussion be directed by skilled leadership that it might not degenerate into mere debate and aimless talk. That sort of leadership should be de-

veloped by our Social Service Department, and placed at the disposal of our ministers and churches. Where information is not available from reliable and trustworthy sources, it should be gathered by interdenominational enterprise and by persons who are impartial in their attitude and thoroughly competent in the technique of scientific research.

It was further suggested that manuals of principles and methods of social education be prepared designed to meet the needs of discussion groups and age and grade groups. Much material is already at hand for ministers and Christian workers, and more of it is to be issued. There has never been a time in the history of the church when so much good material is at hand for those who are seeking light and leading on these questions.

The Commission finds itself confronted with a variety of demands within and without the church. There are those who honestly believe that the discussion of the industrial problem lies outside the legitimate province of the church's activities. They hold that the church has neither the machinery nor the intellectual equipment to make investigation and to arrive at intelligent and trustworthy conclusions. Its primary work is that of individual character building.

But it should be noted that the industrial problem is a human problem as well as an economic problem, and that the church cannot be indifferent to any human problem. It claims the right to a prophetic voice in the matter. Any system which affects human character comes within its legitimate domain. It claimed the right to speak on the slavery question. Later it threw the weight of its great influence against the liquor traffic. And it claims the right still to make its gospel felt against any system which arrests righteous moral and spiritual development, destroys the creative impulse, and invades the exercise of a free personality. For the exercise of that right she makes no apology, and asks no sanction but the sanction of those eternal principles of justice and righteousness which are

plainly the content of her God-given message thro Jesus Christ.

There are those who demand that the church place its endorsement upon one or another of the many social programs which have been launched to settle the social and industrial question. The Church, however, can never become a class institution. It knows neither capital nor labor, employer or worker, as such. It was not instituted to be a divider between battling groups or individuals. Its business is to apply to all classes, to all groups, and to all men, with even justice and in the spirit of Christ, those great ideals of love and brotherhood which lie basic in its life.

The great need of today is to know the facts. These facts are often suppressed or perverted. It is increasingly difficult to get them. Christian men and women have a right to know the situation as it really is; and upon the church we believe rests the obligation to search them out and give them to the people. This is being done, altho not without protest from some sources. An assistant to the Secretary has been appointed whose business it is to assist the officers of the Federal Council of Churches in making research in the field of industrial and social life.

The sensitiveness of many at this time and our inherited prejudices gives a delicacy to the whole situation. Patience and forbearance is the need of the hour. We are the unconscious victims of custom and convention, and things which seem wrong to ourselves seem to be perfectly right to others. We are all caught up in the meshes of the existing order, and many are the unwilling partners in a system which violates Christian standards.

But it is a matter of great encouragement that there are so many privileged men and women who are seeking to be free from this thrall. Unselfishly they are moving toward a system in which justice and brotherhood can find a better expression. What that system shall be, none of us are wise enough to forecast. But that it must be a system in which the principles of the gospel of Jesus Christ shall be dominant is our hope and dream.

The supreme need of the hour is an attitude of open-mindedness. There is right and wrong doubtless on both sides. Of one thing we may be sure, that those who are nearest the conflict are least able to see the significance of the conflict. "When two classes are exasperated with each other, the peace of the world is always kept by striking a new note." That note is found in the gospel of Jesus Christ.

That there are social and industrial wrongs and maladjustments in the world is self-evident. There is poverty for which the victims in many cases are in nowise responsible. There are recurring periods of unemployment which weigh heavily upon self-respecting men and women. There is an affluence which weakens and often completely destroys character. To none of these can the Christian church be indifferent.

Your Commission therefore believes that there is a great work for the church to do in this field. As a leader in the work of individual and social salvation it must face its task; and it calls for the cooperation of all who hold to a gospel of brotherhood.

NICHOLAS VAN DER PYL, *Chairman*

REPORT OF COMMISSION ON THE STATUS OF THE MINISTRY

In the report of the Commission on Missions to the 1919 National Council was the folllowing:

"We therefore recommend that our official boards take action looking to a readjustment of salaries of secretaries, field workers and missionaries and that the churches aim to secure an advance of at least 25 per cent. in the salaries of the pastors."

A strong spontaneous sentiment developed at that meeting of the Council that every possible effort should be made to bring to the membership of the churches the imperative need of meeting this important requirement; not only as a matter of simple justice to pastors but as involving the fundamental question of encouraging capable, vigorous young men to enter the ministry as a life work. The creation of a Commission of laymen was recommended. The National Council approved the recommendation and your Commission was named.

In November following a communication was sent to all the churches of our order reciting the above facts and urging prompt and adequate action. Replies came from about one-fourth of the churches addressed, giving information as to salaries then paid; what advances had been made within 1, 2 and 5 years; whether pastor was giving full time; also proportion of churches that provided a parsonage or its equivalent.

This information has been supplemented by the lists of churches reported in the "Congregationalist" as increasing pastors' salaries and by reports from State Superintendents. Summing up all the data received it is evident that over half of the Congregational churches of America have made increases in the salaries of pastors since the period of mounting prices set in. In a fair proportion of cases this increase has been ample. There can be no doubt that the constitu-

ency of the churches is alive to the importance of the work undertaken, and enough progress has been made to warrant the confident hope that the campaign will ultimately succeed.

Secretary Burton of the Congregational Home Missionary Society has given much valuable assistance. Through his office the active efforts of State Superintendents have been organized to take up and press the matter in their territories. Mr. Franklin Warner, acting as Secretary of this Commission, has been designated to cooperate with the Home Missionary Office in this work, from which substantial results are coming and will undoubtedly continue to materialize.

No formal meeting of the full Commission has been held, the Chairman not feeling warranted in putting the National Council to the considerable expense that would have been involved. He has however kept in touch with the members of the Commission through correspondence and in personal interviews as available and has endeavored to have the actions taken reflect the average judgment of the Commission.

Your Chairman attended a meeting of Chairmen of Commissions with the Executive Committee of the National Council in New York in June, 1920, and has participated in numerous conferences with Associations and Secretaries.

Sentiment is crystalizing into action, your Commission believes, but none too rapidly. Much remains to be done. There must be earnest, determined, persistent cooperation by all if the goal aimed at is to be attained.

M. A. Myers, *Chairman*

REPORT OF THE COMMISSION ON ORGANIZATION

It becomes the first and very sad duty of your Commission on Organization to report to the National Council the death of the honored and beloved chairman of this Commission, the Rev. John P. Sanderson, D.D., who entered into rest on Sunday, July 11, 1920. He had just returned to his home from the meeting of the International Council, whose sessions he had attended and enjoyed, as he had those of the National Council in Grand Rapids a few months earlier. In these and other activities connected with his work, he lived his life to the full limit of his years, and died at the zenith of his usefulness. Few men in our denomination have attended so many meetings of this National Council as he, his attendance beginning in 1886, and continuing with few absences to the end of his life. His most conspicuous service to this National Council was that which culminated in Cleveland in 1907, when as Chairman of the Committee on Polity he presented a notable report that laid the foundation at Boston in 1910 for the appointment of the Commission of Nineteen. Your Commission attempts no biography or eulogy, but only this brief recognition of the loss to the Commission and to this Council by reason of Dr. Sanderson's death, and an expression of gratitude for his long and rich service to our churches and to the kingdom of God.

After his death, the Executive Committee of the National Council appointed Rev. William E. Barton as Chairman.

Unfortunately, the notes which Dr. Sanderson is known to have made, and which he discussed informally with the present chairman, are not available for use in this report. They have not as yet been found. They related particularly to the revision of the proposed Constitution for District Associations, so as to provide, if possible, for a basis of membership of ministers and for churches that might avoid the present difficulties.

Those difficulties are these:

If Ministerial Standing reposes in Associations composed of ministers, and separate from, or only nominally related to, District Associations of churches, the churches themselves have no voice in determining Ministerial Standing, or in deciding who shall possess it. This seems inconsistent with the Congregational principle. The practice grew up in New England under a theory which at first denied to the Association any prerogative such as subsequently, and especially after the action of this National Council in 1886, the Association was practically compelled to assume.

On the other hand, if ministers and churches are jointly to compose Associations of Ministers and Churches, then we have, what exists in most States, District Associations composed partly of delegates and partly of principals. This, certainly, is a parliamentary infelicity, and it is felt when associations seek incorporation, as some of them have sought and, notwithstanding this infelicity, obtained it.

An attempt has been made in some States to solve this problem by limiting the right of ministers, especially ministers, not pastors, to vote except in matters relating to licensure, ordination and ministerial standing. But this, manifestly does not meet the difficulties involved.

Ministers generally object to holding their standing in bodies in which they are subject to an authority in which they do not fully participate; and in most States ministers object to the old-time class condition of ministerial standing. Although it guarantees to a minister the right to be tried by a jury of his peers, it deprives the churches of their right to place the membership of their pastors in the same body in which the churches themselves have membership.

If all ministers were pastors, the solution of the problem would be less difficult. As it is, it is highly complicated. The difficulties are frankly confessed in recent books on Congregational polity, and were fully discussed by the Commission of Nineteen in the years from 1910 to 1913.

Dr. Sanderson was earnestly working at the problem when death overtook him. Your Commission has no desire to present a hastily prepared report on so important a mat-

ter. We are not confronted by any crisis which calls for haste. We therefore make this report of progress, and we, or our successors, will welcome any light which members of this Council or of the churches shall present for their assistance.

Your Commission has pleasure in reporting that the Constitution for the International Council which this Commission presented in 1919, and which was referred by the National Council to the International Council, was adopted by that body, with slight amendments, at the meeting in Boston, in July, 1920.

William E. Barton
Arthur H. Armstrong
Cleveland R. Cross
Edgar L. Heermance
Charles S. Nash
Miriam Choate Hobart

REPORT OF THE COMMISSION ON ORDAINED WOMEN, CHURCH ASSISTANTS, AND LAY WORKERS

The resolution under which this Commission was appointed was adopted by the National Council at Grand Rapids, October 24, 1919, and reads, as follows:

That in view of the already effective service of some women ministers in our own as well as in other denominations, a Committee be appointed to secure information; first, as to the number of women now in the ministry, their standing and efficiency; and second, as to the need of women ministers. And that, in view of the increasing use of lay preaching by our English brethren, this matter of lay preaching be committed to this same Committee; and that to this Committee be referred all matters dealing with Church Assistants and germane subjects; this Committee to report at the next Council.

This somewhat broad charter easily divides itself into three general subjects of inquiry, on each of which your Commission finds itself able to submit a report.

I. ORDAINED WOMEN

The question of the ordination of women was discussed by the older authorities in Congregational Polity. Without exception, so far as we are aware, their judgment was unfavorable to women's preaching, and many of them opposed the voting of women in church meetings. John Robinson set forth what he conceived to be the privileges of a woman in the church:

And for women, they are debarred by their sex, as from ordinary prophesying, so from other dealings where they take authority over the man.....They may make profession of faith, or confession of sin, say Amen to the church's prayers, sing psalms vocally, accuse a brother of sin, witness an accusation, or defend themselves being accused; yea, commonly, in a case extraordinary, namely where no man will, I see not but a woman may reprove the church, rather than suffer it to go on in apparent wickedness.—"Justification of Separation"; in Works II, 215.

In another connection Robinson declared that the apostle's prohibition of women's speaking in meeting is perpetual.

Dr. Dexter set forth his fundamental declaration concerning the equality of members in a Congregational church in this headline:

Every member of such a church has equal essential rights, powers, and privileges, with every other (except so far as the New Testament and common sense makes some special abridgement in the case of females and youthful members). —"Congregationalism," p. 38.

The first Appendix to that invaluable work is one of thirty-four solidly printed pages on "Female and Minor Suffrage in Congregational Churches," in which he massed the resources of his great erudition against women's speaking in meeting or exercising a vote in the affairs of the church.

Dr. Ross was silent as to the ordination of women, but said concerning their voting:

Women were formerly denied by usage the right of suffrage in our churches, both in England and in America.... But female suffrage in the churches has increased until now it is common.—"The Church Kingdom," pp. 258.9.

Ordination of women to the ministry is comparatively recent in Congregationalism. So far as your Commission is aware, the subject has not hitherto received serious attention at the hands of the National Council.

From the beginning of its history Oberlin College undertook to extend the privileges of complete education not only to men but to what they called "that deprived and misunderstood sex," the women. A number of women have graduated from the theological department at Oberlin. The first woman graduate of Union Theological Seminary received her diploma twenty years ago. Most of our theological seminaries now admit women to the privilege of study and graduation on equal terms with the men; the responsibility for their future rests, of course, with the churches.

As yet there has been no ordination of women, so far as your Commission is aware, by Episcopalians, Presbyterians, Lutherans, Swedenborgens, or Mennonites. The Reformed

Church also has no actual ordination of women, but there is no rule against it in that body. The Primitive Methodists do not ordain women, but welcome to their pulpits women ordained in other denominations, as for instance, the Free Methodists, who have about twelve hundred male ministers and about two hundred ordained circuit-riding women. The Unitarians, the Universalists, the Friends, the Shakers, the Nazarenes, and the United Evangelical Church ordain women on equal terms with men. An organization known as the International Women Preachers' Association has been formed. In it fifteen denominations are said to be represented.

As is well known, Christian Science organizations have no ordained ministry, but their worship is led by a first and a second reader, one of whom is regularly a woman.

Denominations that have as yet ordained no women are discussing the question whether a woman may be ordained. In England the case of Miss Maude Royden stands out conspicuous as that in which a woman has occupied with a considerable measure of success one of the largest pulpits in that country. What recognition shall now be accorded to her in the Anglican Church of which she is a member, is a problem now discussed in Great Britain.

As an actual fact, not many women are serving as ministers in any of the denominations where the ministry is freely open to them. The Cumberland Presbyterians have 964 men and 25 women; the Unitarians 491 men and 14 women; the Disciples 500 men and 2 women. In no denomination except the Free Methodists, where one minister in seven is a woman, is any large fraction of ministerial work performed by women.

The Congregational Year Book with the statistics of 1919 shows a total of 5695 Congregational ministers. Of these 67, or .012 are women. Your Commission has gathered their names out of the Year Book and made the following classification:

Pastors of Churches 18
Joint Pastorate 14

Religious Education and Church Assistants.....14
Not Indicated 21

Among the pastors of churches, seven are in New England, one is in Pennsylvania, three are in Illinois and Iowa, two in the South, and five in the West. All the churches served by women as pastors are very small churches.

Of the fourteen in joint pastorates, all or virtually all are serving with their husbands, either as associates in the same church, or as pastoral associates in small yoked churches.

The Religious Education group includes two Professors and two Missionaries. The others, all or nearly all, are assistants in local churches.

Of the twenty-one whose status is not indicated, most if not all, are married; several of them are wives of ministers, who doubtless assist their husbands unofficially but have no ministerial status in the churches which their husbands are presently serving.

Your Commission did not think it necessary to send a questionnaire to these sixty-seven women, but had occasion to correspond with a number of them. In general, it appeared that women who had pursued regular courses in theological seminaries and had been ordained, had found their apparent field of largest usefulness in Religious Education, or some similar form of service.

A large proportion and probably a majority of the ordained women now listed in our Year Book, are or were wives of ministers. Their service as unofficial assistant pastors grew until they were called under some special stress to seek ordination. In a few cases that have come to the knowledge of your Commission, women were ordained in war-time in order that their husbands might be released for war service.

So far as your Commission has knowledge, no scandal or seriously unpleasant incident has grown out of the ordination of women in our denomination. The service which these women are rendering is for the most part a quiet, inconspicuous service and one to which they appear to have

been called. We do not discover any marked tendency to increase the proportion of our women pastors. We have no example in this country of a woman occupying a position analogous to that of Miss Maude Royden in London; nor does it appear that Miss Royden herself is likely to be permanently as prominent as for a time she was while she was preaching in the City Temple.

Doubtless some women have been ordained who could have rendered all the service that was necessary in their case as unordained assistants; but the same is true of some men on whom hands have been laid suddenly. Our ordained women are too few in number and too modest or at least inconspicuous in their form of service to appear at present to offer to our denomination any serious problem.

So far as your Commission is aware there is no occasion for a ruling on the part of the National Council beyond the mere recognition of the existing status. Our denomination has a small group of women whose ordination is as regular as that of the men in our ministry. This National Council could not deprive them of their status if it so desired, and it has no such desire. In general, it would appear that a woman who is securing an education for religious service could find a larger sphere of usefulness in Religious Education, or in some other form of work as a church assistant, than in the independent pastorate; but a few women are serving as pastors of small churches, and serving successfully. We can neither challenge the validity of their ordination nor deny the fact of their evident usefulness.

This Council rejoices in the freedom of our churches in recognizing the prophetic gift in women as well as in men.

II. CHURCH ASSISTANTS

The special training of church assistants, many of them women, has been a marked feature of our own denominational development and that of kindred denominations in recent years. So far as the National Council is concerned, it is unnecessary to go farther back than 1901, at which time the Council adopted a Minute, approving "the recent establishment in Hartford Theological Seminary and Chicago

Theological Seminary of Training School for lay workers, including the training of young women who desire to consecrate themselves to the work of deaconesses." The Council expressed its "profound sympathy with the movement which looks to the special training of forces long unused, but which are essential to the speedy and fuller development of the kingdom of God."—Minutes of 1901, page 24.

At that meeting a special Committee on Deaconesses was appointed. Its chairmen was Rev. Edward F. Williams. It also approved the action of the committee of the Illinois General Association in having organized the American Congregational Deaconess Association, and encouraged that institution to expand its plan so as to become national in its scope.

Three years later this Committee reported showing that 36 young women had received instruction in the Christian Institute of Chicago Seminary, and outlined in detail the work of the American Deaconess Association, which already owned a Hospital in Pana, Illinois, a country home at Dover, Illinois, and whose students for two years had been lodged in the house formerly owned and occupied by the late President Fisk of Chicago Seminary, but who as members of the Christian Institute had recently removed to Keyes Hall.

In 1907, the Committee with Dr. Williams still its chairman, presented an elaborate report congratulating the churches on the training of women at Chicago, Hartford and Cleveland. It outlined the history of the Deaconess Movement in other countries. The report presented at that time is an excellent history of the deaconess work in America and elsewhere. However, from that time the Deaconess movement disappeared not only from the records of this National Council but practically from our churches. After a good deal of discussion as to whether the work would better be done by the Deaconess Association or by the Institute of Chicago Seminary, it was practically discontinued by both organizations.

The title "deaconess," though for a time it appeared likely to be popular, did not commend itself permanently to the

young women of our churches. Our workers did not in general care to wear a distinctive garb, nor to adopt a name which after its first novelty had a sound rather alien to our Congregational churches. Moreover, it was found that while in other communions deaconesses were employed for a bare support in the expectation that they themselves would be supported in their later years, the movement with us had no such foundation or promise. A variety of causes, not all of which need here be outlined, brought the Deaconess movement as such to an end.

In 1909, almost immediately after the closing of the Institute in which young women had been trained by Chicago Theological Seminary, the Congregational Training School for Women was incorporated in Chicago and has been in existence ever since. Hartford, Schauffler, Yale, Union, Oberlin and other schools are now training young women for special religious service.

The development of the work in Schauffler Missionary Training School has a history of its own. It grew out of the effort to meet a local need in missionary service among foreign speaking people. At first it was hardly more than an adjunct to the heroic work of Dr. Schauffler among the Bohemian and kindred peoples of Cleveland. It has widened its sphere of influence and developed its curriculum in response to a Providential need until it now trains young women, not only as missionary visitors, but for all forms of service as Church Assistants and has domiciled under a single roof almost as many nationalities and tongues as were present at the Day of Pentecost.

It does not fall to this Commission to recommend particular institutions, nor to suggest changes or combinations of existing organizations. There has been discussion whether the work at Schauffler and that of the Congregational Training School might profitably be combined, or the line of demarcation between their respective types of work more clearly defined. That question does not concern this Commission. We are set to inquire concerning the product of these schools and others, and of the need of the churches for

young women such as these institutions provide. The need exists beyond the ability of both institutions to supply it, and both schools deserve the support and affection of the churches.

In 1915, there was organized the Congregational League of Church Assistants. This League had from the outset the encouragement of Dr. Herring, Secretary of the National Council's general office. Miss Eleanore Nichols, Dr. Herring's Assistant, gave much labor to the development of this movement. Miss Mabel Agnes Taylor, dean of the Congregational Training School for Women, was the first President of the organization. Her gracious character and helpful influence are remembered with affection by all who were associated with her in the beginnings of this work.

Nearly three hundred names are now enrolled in our Year Book of Church Assistants, both men and women. The Executive Committee of the National Council at the meeting in Grand Rapids in 1919 repeated a paragraph from its report of two years previous, especially commending this work.

This may serve as a sufficient outline of the history and definition of the present status of the movement. Church assistants somewhat naturally group themselves into the following classes,—Educational Directors, Pastors' Assistants, Church Visitors, Church Secretaries, Church Missionaries and Social Workers. These several functions are varied and combined according to the need of the field and the ability of the worker. Not all of the Church Assistants are women; an increasing number of young men find in some of these forms of service a field of usefulness.

III. LAY WORKERS

Your Commission notes with interest some indication of the revival in Great Britain of the practice of lay preaching; and could heartily wish that in this country also there might be a widespread belief in and practice of it. There is nothing in the New Testament which indicates that preaching is the monopoly of a particular class within the church. The Apostolic recognition of specific gifts at no point indi-

cates a belief that only ordained men should preach. Our fathers stood for the liberty of prophesying. It is a precious right, not to be monopolized by the clergy. In the judgment of your Commission it would be of immense value to our churches if groups of laymen would give themselves to the preaching of the Word. Village churches have within convenient reach country school houses where small congregations could be gathered on Sunday afternoons or week evenings; city churches have adjacent to them fields to which the pastor can give only a limited attention, but which the churches might serve through the unpretentious but earnest and effective labor of consecrated laymen. Such service would richly develop the spiritual life of these church members. It would develop the spirit of democracy and devotion in the local church. It ought to prove contagious in its influence upon the life of the other church members. It would serve more than almost any other one thing to disabuse the public mind of the idea that the present day church is working out its salvation through the vicarious and remunerative service of a hired ministry.

Your Commission unites in the following recommendation:

(1) **Ordained Women**—Inasmuch as the responsibility for the ordination of ministers rests upon Councils *pro re nata* and District Associations, and ministerial standing belongs to the care of our District Associations, this National Council finds no occasion to issue any deliverance beyond a recognition of the fact that our ministry includes a small number of ordained women, most of them called into the ministry by particular needs and apparently justifying their call.

(2) **Church Assistants**—The National Council expresses the hearty approval of our churches as here represented of the call to Christian service of both men and women as Directors of Religious Education, and of women especially trained for educational, secretarial, social and other forms of church service. This Council desires to dignify in every proper way the standing of these servants of our churches,

and approves the printing of their names in the Year Book and the encouragement of their national organization by our National Council office. We commend to the favor and support of our churches the institutions which are training women for these special forms of service and we desire to encourage our churches in the employment of such workers and in the training of young women for these positions.

(3) **Lay Workers**—The National Council heartily approves the employment of lay workers as teachers, preachers, directors of social work, and leaders in such forms of Christian activity as the churches find it expedient to inaugurate and direct. We advise that where laymen feel called to preach and the call is recognized either by the local church or by the District Association, approbation to preach, granted either by the local church or by the District Association, take the place of licensure, and that such approbation be distinguished from licensure, which would appear to belong more appropriately to candidates for the ministry, and in some instances to carry functions not intended to be conveyed by a certificate of approbation. This Council earnestly hopes for a revival of lay preaching, believing that in almost any church a group of laymen thus exercising their gifts would be a blessing to the church, a means of extension of the kingdom of God and a very profitable exercise for the preachers themselves.

(4) **Discharge of Commission**—The duty of this Commission was specific and is fulfilled in the presentation of this report. Believing that only such Commissions should be continued from Council to Council as have continuing tasks of considerable magnitude, we ask that this report be approved and this Commission discharged.

WILLIAM E. BARTON
CHARLES W. BURTON
FRED L. BROWNLEE
JAMES A. JENKINS
EDWARD H. KNIGHT
MARY W. MILLS
MARGARET TAYLOR

REPORT OF COMMISSION ON UNITY, COMITY AND FEDERATION

The work of this Commission has really been performed by two other commissions appointed at the last session of the National Council: namely, the Commission to confer with the Episcopalians on the subject of the proposed Concordat, and secondly, the Commission appointed to further the Presbyterian plans for organic church union. Members of the National Council will therefore read the reports of these two commissions. The only other activities of the Commission on Unity, Comity, and Federation, have been correspondence relating to the World Conference of Faith and Order, and in securing the financial support of the Federal Council of Churches.

RAYMOND CALKINS

REPORT OF THE DELEGATION APPOINTED TO THE AMERICAN COUNCIL ON ORGANIC UNION OF THE CHURCHES OF CHRIST

At the last meeting of the National Council at Grand Rapids, Michigan, a delegation of sixteen was duly appointed as official representatives of the Congregational Churches to the American Council on Organic Union. Twelve of the delegation were actually in attendance at the meeting of the Council at Philadelphia in February, 1920. The Plan of Union adopted at that meeting is herewith presented to the National Council for its consideration. In order that action may be taken with a full knowledge of what is involved, the delegation submits, in support of its recommendations, the following historical statement.

The proposal for some form of organic union among the evangelical church bodies in the United States originated with the one hundred and thirtieth General Assembly of the Presbyterian Church in the United States of America in May, 1918, at Columbus, Ohio. The Assembly officially, and by a virtually unanimous vote of its great membership, invited the evangelical churches of the United States to "meet and counsel together with a view to finding a way by which we may outwardly and concretely express the spiritual union which we believe already exists among the people of Christ."

In response to this invitation, representatives of twenty-three denominations met at Philadelphia in December, 1918, for a preliminary "Interchurch Conference on Organic Union" at which was discussed in great detail the appropriate basis of a practical plan of union. An Ad-Interim Committee was suggested by the Conference to the respective denominational bodies to be empowered to formulate a plan on the general basis of the above-mentioned discussion. On this Committee the Executive Committee of the National Council appointed as its representatives, Dr. Ray-

mond Calkins, Secretary Herring and Professor Williston Walker. After the death of Dr. Herring, Dr. Lucien C. Warner was appointed in his place.

The Ad-Interim Committee thus selected gave a year to the performance of its important task. It finally called an Interchurch Council on Organic Union in February, 1920, at Philadelphia, to consider its proposals. To this gathering the last National Council appointed the delegation now reporting. The gathering of one hundred and thirty-five registered delegates, representing eighteen communions, discussed exhaustively the Plan of Union proposed by the Ad-Interim Committee, revised it slightly, and adopted it with practical unanimity. Each of the sessions, and notably the final one, was characterized by an absence of controversialism and a fine spiritual tone. The plan was then remanded through each delegation to the constituent bodies for ratification with the proviso that, when any six of these had ratified the Plan, it might go into operation.

The Plan of Union, thus adopted, February 3-6, 1920, was as follows:

PREAMBLE

WHEREAS: We (the Evangelical Churches of Christ in the United States) desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

WHEREAS: We all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

WHEREAS: Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN:

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent Churches the functions delegated to it by this instrument, or by subsequent ac-

tion of the constituent Churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. **Autonomy in purely denominational affairs.**

In the interest of the freedom of each and of the coöperation of all, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. **The Council.** (How Constituted.)

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent Church shall be entitled to representation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

III. **The Council.** (Its Working.)

The Council shall adopt and promulgate its own By-Laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent Churches through their supreme governing or advisory bodies.

IV. **Relation of Council and Constituent Churches.**

The supreme governing or advisory bodies of the constituent Churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent Churches.

V. **Specific Functions of the Council.**

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administra-

tive agencies, and to further the efficiency of that degree of co-operation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular Churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent Churches, in the fields of Evangelism, Social Service, Religious Education and the like.

VI. The assent of each constituent Church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the Chairman of the Ad Interim Committee, which shall have power upon a two-thirds vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. **Amendments.**

This plan of organic union shall be subject to amendment only by the constituent Churches, but the Council may overture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-fourths vote.

Note: The Churches represented in the Council were the Armenian, Baptist, The Christian Church, Christian Union of United States, Congregational, Disciples, Evangelical Synod of North America, Friends (two branches), Methodist (Primitive), Methodist Episcopal, Moravian, Presbyterian Church in United States of America, Protestant Episcopal, Reformed Episcopal, Reformed Church in the United States, United Presbyterian, Welsh Presbyterian.

The attention of the constituent Churches is called to the fact that the assent called for by Article VI of the Plan should be secured in conformity with the constitution of each constituent Church.

A careful reading of this Plan of Union will show that it provides for autonomy in all matters which are purely denominational, each constituent Church retaining the right to its own creedal statements, to its accustomed method of governing its own affairs and to its particular mode of worship. The Plan does not presume to decide between diver-

gent theories respecting the Church, the sacraments or the ministry. It does not contemplate an absolute organic union which would reduce all communions to one expression of their life and faith, obliterating denominationalism, but rather an efficient federal unification of evangelical forces along clear, well-defined and restricted lines. This unification will be a real and efficient unification, as far as it goes, and seems likely to be a preparation for a union in the future of a more thorough-going character. For what would properly be called a complete organic union there seems to be no immediate or widespread pressure.

It is obvious that this Plan of Union fails to meet the desires of those who seek a swift and sweeping abolition of denominational distinctions. Not a few Christian leaders will view its proposals rather cynically on the ground that these fall painfully short of establishing such a unity as that which a Church in dead earnest and facing the appalling needs and wastes of the present day should be determined to attain. No doubt, its usefulness and that of any scheme of union depends upon the sincerity with which each denomination enters into the Plan. To do so with the intention of retaining all possible denominational autonomy and advantage will be equivalent to a refusal to entertain the Plan. The great value of the proposal emanating from the Council is that it goes as far in the direction of organic union as the situation today seems to permit, yet provides a natural and easy method of continuing toward the larger and truer goal.

Four definite advantages may be cited as being inherent in the Plan as proposed:

1. The proposed name for the united body of Churches is felicitous. It is to be called "The United Churches of Christ in America." Beneath this general title, each denomination would, at present, use its denominational designation. This name will subordinate the denominational idea, is inclusive and, with profound educational effect, will present continually to the constituent Churches the goal of a united Church. In time it will be easy to drop the denomina-

tional names, so that the name may be The United Church of Christ in America.

2. The Plan points the way toward the only probably effective union that our Protestant Churches are likely to enter. It is improbable that there ever will be one exclusive creed or form of worship used by all these Churches. Congregationalists will certainly defend the right of each church to follow its own judgment in such matters. Such freedom it holds to be essential. Leaving such matters aside, however, a real working unity can be established in activities and programs, which will increase in efficiency and in range as the years go by, minimizing differences and promoting harmony.

3. The Plan creates a Council with a proportional, delegated membership, both lay and clerical in equal numbers, which, within the limits prescribed in the constitution, will have power to act. The Council will be a legislative body given power to correlate agencies or activities which ought to be acting in harmony and to abolish those which are needless. It will elect its own officers, provide its own budget and appoint such executive commissions or such an Administration Board as it sees fit. Its powers are strictly limited by the constitution, yet the constituent Churches may, if they wish, delegate to this body, year by year, an increasing amount of guidance in their combined affairs. Thus, in process of time, speedily or slowly, the United Church of Christ in America would develop. At first thought many will resent such an outside influence. It would be, however, analogous to the Commission on Missions in Congregationalism, which has long since proven its denominational value. Moreover, no progress toward any real or effective unity can ever be made without the service of some such correlating body.

4. This Council will have many useful functions. It is not proposed to assume, in advance of actual development, that it will take over at the beginning the direction of all the missionary and extension activities of the cooperating Churches. In general the Council will harmonize and unify

the work of the united Churches; it will direct the consolidation of many missionary activities; it will serve as a committee of arbitration on matters of mutual concern; and it will undertake inspirational and educational leadership in matters in which all the Churches have a common interest, such as evangelism, social service, religious education and the like.

During the year and more that has elapsed since the meeting of the Council in February, 1920, the following action has been taken by the various constituent Churches to which the Plan was sent for ratification.

The General Synod of the Reformed Church in America and the United Presbyterian Church have voted No. The last named body gave as its reason the "declared purpose" of the Council on Organic Union "to displace the Federal Council of the Churches of Christ in America." Such action was, of course, based on an entire misapprehension. As we have explained below, no such purpose exists. The Welsh Calvinistic Methodist or Presbyterian Church adopted the Plan. It was, however, in May, 1920, consolidated with the Presbyterian Church in the U. S. A. The Reformed Church in the U. S. adopted the Plan and sent it down to its Classes for approval or rejection. The Methodist Episcopal Church (North), at its General Conference in 1920, acting through its Committee on Unification, authorized the body of Bishops to appoint a Committee of Nine to be its authorized representatives, if the Council should be organized and put into operation before 1924. The Conference meanwhile cordially commended the Plan to its churches for their careful study and requested the Committee of Nine to report its final judgment to the General Conference of 1924, without formally committing the Church to any specific action in the interval. The Moravian Church expressed an attitude of sympathy and authorized the continuance of its representation upon the Ad-Interim Committee, but was unable, by reason of its organic relation to that Church overseas, to make a definite vote. The Presbyterian Church in the United States (South), in view of its probable union with the Northern Presbyterians, deemed

it inexpedient to send the Plan to its presbyteries for consideration, until the other question was settled. The Methodist Protestant Conference (South) notified the Ad-Interim Committee through its bishops that it would consider the proposal at a deferred date. The Disciples received with favor a deputation from the Committee, but took no definite action, the denominational leaders desiring more time for a process of education within the denomination. The Presbyterian Church in the U. S. A., at its General Assembly in May, 1920, adopted a resolution approving the Plan and sending it for ratification to the presbyteries. It has mailed a printed letter, stating the case very clearly, to every minister in the Presbyterian Church.

During these months two important meetings have been held with results which may seem to have a bearing on the proposals of the Plan of Union. In August, 1920, at the Lambeth Conference in London an invitation was issued by the Bishops to all Christian peoples to unite in a visible unity under the ministry of an Episcopate. Since this proposal is to be discussed in the report of the Commission of Fifteen, your delegation only needs to remark that the proposals of the Council on Organic Union constitute the normal first step to be taken by our free Churches toward any type of organic union.

In December, 1920, came the quadrennial meeting of the Federal Council of the Churches of Christ in America. This historic gathering adopted a forward program of great significance. At the same time it reasserted its determination to assume no administrative authority. It is essentially an organization for the promotion of denominational coordination. It will always function with power in drawing into practicable harmony all kinds of communions. It is the mouthpiece of the Churches on all matters of social, religious and political interest. There should be no conflict whatever between the Council on Organic Union and the Federal Council. The former seeks to subordinate the denominational spirit and gradually to reduce the number of distinct Protestant communions; the latter seeks to induce the denominations as they are organized to "carry on."

The former is, to the extent of its constitution, an authoritative body; the latter is an advisory body. It does not and is not likely to supplant organizations for practical efficiency such as the Foreign Missions Conference, the Home Missions Council, or the Federation of Women's Societies. Plans are under way for a meeting of the representatives of the two bodies in order that a concurrent declaration of purpose and method, which will remove all misapprehension, may be formulated and published. The two Councils ought to be able to go on existing, side by side, with mutual helpfulness.

Your deputation, therefore, feels amply justified in presenting for adoption by the National Council the following recommendations. In substance they have been approved by the Executive Committee of the National Council in November, 1920, and by the Commission on Missions in January, 1921.

1. That the National Council expresses its approval of the sane, practicable and promising proposals of the American Council on Organic Union as presented through its own delegation. It believes that the evangelization of the world rests in a reunited Church and that the proposed delimitation of denominational sovereignty over the missionary interests of the Church is a feasible first step in which Congregationalists stand ready to join with their sister evangelical Churches.

2. That the Council authorizes its Delegation, acting under the advice and cooperation of the Executive Committee of the National Council, to submit these proposals for the consideration of the Congregational churches at their next district and state meetings, requesting a definite vote before July, 1922.

3. That, in case of a well-defined drift of judgment, for or against the proposals, the Executive Committee of the National Council be authorized to announce the action of our churches to the Council on Organic Union.

4. That the Delegation, or some equivalent body, be continued for another two years in order to represent Congregational interests in the work of the Council.

5. That it be requested to make a full report to the next National Council with recommendations, if they are needed, for final action.

Respectfully submitted,

Frank K. Sanders, *Chairman*	John Andrew Holmes
Louis F. Anderson	J. Percival Huget
G. Glenn Atkins	Paul Jepson
William V. D. Berg	Henry Churchill King
Calvin M. Clark	Walter A. Morgan
Ozora S. Davis	James P. O'Brien
William B. Davis	Charles Sumner Nash
George P. Eastman	Harris Whittemore

Edward D. Eaton, *ex-officio*

We heartily approve the above report and concur in its recommendations.

Raymond Calkins, *Chairman*
Williston Walker
Lucien C. Warner
Congregational Members of the Ad-Interim Committee of the American Council on Organic Union.

REPORT OF THE COMMISSION OF FIFTEEN TO CONFER WITH A COMMISSION OF THE EPISCOPAL GENERAL CONVENTION

The Protestant Episcopal Church at its last General Convention, took favorable preliminary action upon a Concordat, which if confirmed by the next General Convention will involve a change in the Canon Law of that body looking toward a closer relation between the ministry of that communion and the ministry of this and other Protestant denominations. A Commission of Fifteen was appointed by that body, and was composed of five bishops, five presbyters and five laymen. The National Council, at its meeting at Grand Rapids, appointed a Commission of Fifteen to confer with this Commission of the General Convention.

The proposed Canon is summarized in the report of the Commission on Comity, Federation and Unity for 1919, and need not here be recited. Under its rules, the General Convention cannot act upon this proposed Canon until its next meeting, one year hence. In the judgment of your Commission it would be unprofitable for this Council to discuss the text of that proposed Canon until it has been acted upon, and until its final form is determined, and the action of the Episcopal General Convention, favorable or unfavorable, is before us.

Your Commission, therefore, makes a report of progress. We have held two extended and profitable conferences with the Commission which we were instructed to meet, one on May 31 and June 1, 1920, and the other on March 20-30, 1921. Both these conferences were held in New York City. At the first, Rev. Dr. Manning, now Bishop Manning, was chosen to preside: at the second, Dr. Boynton was elected, and on his being called away, Dr. Barton presided at the last session of the joint meeting of the Commission. The Bishops, Presbyters and laymen of the Episcopal Commission manifested the finest spirit of consideration, and the

discussions throughout have been as courteous as they have been frank.

The resolution under which this Commission was appointed read as follows:

RESOLVED: That the National Council of the Congregational Churches of the United States receives with genuine interest report of the action of the General Convention of the Protestant Episcopal Church, and that a Commission of Fifteen be appointed to confer with a Commission of the Episcopal General Convention and report at the next meeting of the National Council."

The function of this Commission is restricted to conference, discussion and report. In the nature of the case, there can be no final report by this body until after final action shall have been taken by the General Convention. Some interesting items may be recorded, however, and two documents seem to your Commission to be worthy of record.

At the joint meeting in New York on June 1, 1920, it seemed advisable to discover, if possible, whether the two bodies could probably agree upon a definition of the Church. The Rev. Dr. Newman Smyth, of this Commission, presented a brief thesis upon this subject, which was received with so much of interest that it was referred to a joint committee consisting of Dean Fosbroke and Dr. Barton, who spent several hours in its revision. It was then presented to the joint conference and unanimously adopted, not only as a satisfactory definition for the practical purposes of our conference, but as opening the way to further negotiation. This paper has, of course, no authoritative character as an interdenominational agreement. It is, however, suggestive as indicating the basis upon which these two Commissions proceeded to their second joint conference. It is added to our report as Appendix I.

At this first conference, sub-committees of each body were appointed to draw up statements touching various matters of faith and practice for submission to the joint conferences in 1921. At this second joint conference all these documents were assembled, with much additional matter, and referred

to a joint sub-committee of six. That committee, charged with the difficult and delicate duty of formulating a further joint agreement for consideration by the joint conference at a meeting to be held probably in the autumn of 1921, consists of Bishop Vincent of Southern Ohio, Bishop Rhinelander of Pennsylvania and Mr. George Zabriskie of New York City, for the Episcopalians; and for the Congregationalists, Rev. Nehemiah Boynton of New York, Prof. Williston Walker of Connecticut, and Rev. William E. Barton of Illinois.

One of the documents presented to that committee on behalf of the Congregationalists was prepared by Drs. Smyth and Walker, and after slight modification received the very hearty approval of the entire Congregational Commission as it was convened in New York. Your Commission feels assured that this National Council will be interested in this statement, which indicates the consensus of judgment of the members of this Commission. It, therefore, is included in this report as Appendix II.

Another statement on the Congregational attitude toward creeds is added as Appendix III.

Since the appointment of these two Commissions the Lambeth Conference has been held. In some respects the findings of that body go beyond what was contemplated by the Episcopal General Convention at its last meeting. This may modify in an important degree, and favorably, the action of the next General Convention.

As yet, therefore, we have received from the Episcopal General Convention no Memorial or proposed form of action to submit to the National Council, and we are submitting herewith all material which has grown out of our conference thus far which seems to us important to be considered by the National Council. We commend the subjoined papers to the thoughtful reading of the delegates and to such approbation or suggestion of amendment as members of the Council may individually see fit to communicate to members of the Commission to be appointed. We also propose the following resolution and move its adoption:

RESOLVED: That the National Council of Congregational Churches of the United States receives with interest the report of progress of its Commission of Fifteen appointed to confer with the Commission of the Episcopal General Convention, and that the Commission be continued to report at the next National Council.

Not all the fifteen members have been able to attend the meetings of the Commission. This report has the approval of those who have been in attendance, and is believed to represent the united judgment of the commission.

Nehemiah Boynton, *Chairman*
William E. Barton, *Vice-Chairman*
Reuben L. Beard
E. I. Bosworth
Raymond Calkins
J. M. Bennett
Harry P. Dewey
Frank E. Jenkins
Charles H. Kirschner
Carl S. Patton
Newman Smyth
E. S. Parsons
Lucius H. Thayer
Williston Walker

APPENDIX I

SUGGESTIONS CONCERNING CONFERENCES BETWEEN THE PROTESTANT EPISCOPALIANS AND CONGREGATIONALISTS*

The word Church is used in the New Testament in two distinct senses. Our Lord, as His words are recorded in the Gospel of St. Matthew, used twice, and twice only the word *ecclesia,* and it cannot be otherwise than significant that He employed the word with these two connotations. When He said, "Upon this rock will I build My Church," it is manifest He did not mean a single, local congregation. When He said, "Tell it to the Church," it is manifest that He did not mean a world-wide company existing through the centuries.

This distinction is in accordance with apostolic usage. The Church is the whole company of the disciples of which the risen Lord is the spiritual and living Head, which St. Paul has in mind when he says, "Christ also loved the Church, and gave Himself up for it; that He might sanctify it, * * * that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing. It is this all comprehensive Church which is the one body possessing "one Lord, one faith, one baptism," which is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone."

But again the New Testament uses the word Church referring to a local congregation, "the Church which is in Corinth," "the Church of Galatia," "the Church which is at Cenchreae," "the Church that is in the house of Prisca and Aquila." When the Apostle exhorts the Corinthian congregation to discipline the unworthy members it is clearly action by the local Church that he has in mind. Early Church history furnishes abundant examples of this two-fold usage. An appeal therefore to Scripture and to Christian history in defense of the one or the other of these emphases is alike possible. Both present real and important truths. Both should be equally kept in mind. Unfortunately Christian history too often shows the emphasis on the one aspect of the Church at the expense of the other. An over-emphasis on the organized unity has resulted in the papacy, with consequent rigidity of uniformity, centralization, and the stupendous assertion of infallibility.

An over-emphasis on the unity of the local Church results in independency, in the obscuration of the sense of historic continuity, and in the weakening of the feeling of the organic whole of which the local congregation should be a part.

Yet each of these aspects and uses of the word Church, consecrated by apostolic usage, contains truth which cannot be ignored, and both must be recognized as we seek a greater unity among the now divided membership of the household of God.

The time is now fully come when each Church is called upon to consider anew its own position in relation to the whole Church of God in the world. Each Church is to judge for itself, as it would be judged by its Lord, whether it so hold its own position as to prevent any other part of the Church from communion with the whole Church.

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* Adopted at a meeting of the two commissions of the Protestant Episcopal and Congregational Churches, June 1, 1920.

In the providence of God there has been laid upon this Joint Commission the solemn responsibility of considering in what manner it may become possible for the Protestant Episcopal Church and the Congregational Churches to overcome at a particular point the separation between them which is deplored alike by them all. The point so specified is central and vital. It means oneness at the very place, in the the same act, in which the whole Church had its beginning in the presence of the Lord—in the upper chamber and at the Last Supper. This is the vital significance of the proposals and the questions submitted by the action of the last General Convention of the Protestant Episcopal Church and the response of the National Council of the Congregational Churches. By this concurrent action the entire discussion of Church unity is brought down from the air and placed before the Churches as a practical question, which requires definitive action.

It will be obvious to thoughtful men that we may vainly hope to render any worthy and effective answer if we begin merely by restating our respective ecclesiastical positions and then proceeding by some give and take method of compromise to some merely external adjustment of our differences. Our respective communions may well require of us to render an answer to the particular points submitted to us which shall be more than an endeavor to throw a temporary bridge of expediency over the existing separation between us.

In entering therefore upon the duties with which we are charged we deem it to be our first obligation to determine together a method of procedure in which most hopefully the visible organic unity of the Churches may be sought until it shall be found. Such method seems to us to be not far to seek.

First, and always throughout our conferences and discussions, we are to keep in mind our part and obligation as partakers in the one succession of the life of Christ with His disciples. In the continuity of His life, spiritually and historically, always with His disciples, is the continuity of His Church in the world. Consequently the Christian method to be pursued in relation to the particular questions before us becomes clearer. (1) It will lead us first to seek out the religious values of the distinctive beliefs and customs of our communions. (2) These vital values are to be found in their historical development and in the present religious experience and worship of the Christian communions. (3) Given these values, we may then proceed to inquire of one another what guarantees, certified in our history or now of approved worth among us we may give to one another in Christ's name and for the extension of His rule in our time throughout the world. (4) Then, and by these signs, we may by the grace of God find ourselves prepared to render an assured account to the two Christian bodies, whose action has committed to us this great and solemn engagement, and meanwhile we may appeal to all the brethren in their conferences and discussions to labor with us for these same ends, and, in methods beyond all controversy, praying that in this providential hour of history the living Christ may be made manifest through His Church as Lord of the nations, and Redeemer of our civilization.

APPENDIX II

A STATEMENT OF THE VIEWS COMMONLY HELD BY CONGREGATIONALISTS ON THE CHURCH, THE EUCHARIST, AND THE MINISTRY

A paper presented by the Commission of the National Council of Congregational Churches to the Joint Conference in New York, March 29, 1921, for presentation to the joint sub-committee.

THE ORDER OF TOPICS IN THEIR RELATIVE VALUES

I. The Church. II. The Sacrament of the Eucharist. III. The Orders of Ministry

I. THE CHURCH

There are no divisive differences in the Protestant creeds in their general definitions of the Church. There are differences of expression and of emphasis, but a common belief exists in the Church as the whole congregation of faithful believers, the Universal, the Holy Catholic Church, the body of Christ who filleth all in all.

2. The Unity of the Church was visible in the first company of disciples who with all that were added to them continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers.

3. The common obligation therefore is for each separate fellowship of believers so to hold its particular position and to act in relation to other communions that by its attitude no other part of the Church may be compelled to remain in separation from the whole Church; or by any act of attempted exclusion of others effectually to exclude itself from fellowship with the whole Body of Christ, or in its effort to make other bodies sectarian, itself to become a sect.

4. The historical continuity of the Church is the fulfilment from age to age of the Lord's promise to be with his disciples always even to the end of the world.

5. The spiritual continuity of the Church has been made manifest through its vital power of adaptation and growth in its relation to the thought and the life of the world.

II. THE SACRAMENT OF THE EUCHARIST

1. The institution of the Lord's Supper was Jesus' personal act in forming the fellowship composed of all his disciples and all who should be added to them until He comes.

2. Jesus gave the bread and the wine to the disciples while He was yet present with them. The elements then were not in any literal or physical sense his body, but they were intended to enable his disciples afterwards to realize his presence. In whatever sense they make His presence real to the communicant, they are sacramental.

3. There is no office, or ecclesiastical ordinance or order superior or essential to the sacrament which Jesus gave to the disciples in the upper chamber. The apostles could communicate it, but they could not limit or prevent the grace of Christ from going forth from it wherever partaken, that He may be present even where

two or three are met in His Name. For it was not the ministering hand of that disciple who was nearest Jesus at the Last Supper who gave the bread to the other disciples, it was Jesus himself who made the bread and wine sacramental. When so given both in matter and in form, in the words which Jesus used, what right have we by any ordinance of ours to pronounce not valid the blessing of our Lord?

III. THE EUCHARIST AND THE PRIESTHOOD

The subordinate but not necessarily divisive question arises concerning the priestly character of the ministration of the Eucharist.

1. It will be agreed on all sides that the Lord's Supper represented to the disciples the sacrificial death of Christ.

2. It follows consequently that in consecrating the elements the servant acts in accordance with the priestly office of the Lord. The sacrament in and of itself gives to the ministration of it a priestly character.

3. It is generally held among us that all the offices of Christ as prophet, priest, and king are committed to his Church; and in this particular the priestly office of Christ is continued in the common priesthood of believers. With all the other gifts of grace it is the endowment and heritage of no single class or order, but of the Church which is his body. The first Church of Christ in Jerusalem held all things in common, and that included not material goods only, but all spiritual values as well.

4. While holding precious our own experiences of the grace of the sacrament, we would not limit the beliefs of others who have come to regard the Eucharist as the sacrament of the Altar. We would humbly recognize all the varieties of religious experience in the communion of the Lord's Supper, and whenever it is observed we would gladly partake of it ourselves, answering the Lord's last prayer that his disciples may be one.

IV. THE ORDERS OF MINISTRY

As we rediscover our fellowship in these greater matters of religious experience, we may find the way already opening before us through the lesser differences of our ecclesiastical polities.

1. General Agreements Respecting Ordination

a. *The qualifications of candidates for ordination.* There are no separative differences. Indeed if in the canonical requirements for the ordination of a priest in the Episcopal Church, for the word Bishop the words Ordaining Council be substituted, the usual Congregational procedure would be quite well described. So far as examination as to soundness of faith is concerned, while no particular creed is required, the candidate is asked to present a full statement of his beliefs, and is questioned with regard to it as the ordaining Council may see fit. The Congregational National Council recently adopted unanimously a declaration of their faith. The consent of the ordaining Council is necessary before the candidate may be regularly ordained and received into our ministry.

b. *Certified list of accredited ministers.* The names of the ministers recognized as belonging to the Congregational ministry are certified and registered in the Congregational Year Book.

2. What Is Visibly Set Forth in Ordination

a. *The regular and lawful ordering of the ministry.* Each communion may properly reserve to itself the right, as it is its obligation, to determine its own procedure with regard to its ministry.

b. Such ordination includes a special consecration and prayer for the impartation of the Holy Spirit and the grace of God according to the obligation and the needs of the ministry.

c. It is essential that there be recognition of the fellowship of other communions in the ministry of the Church of God.

3. What Is Implicitly Recognized in Such Ordination

a. The intention of Ordination is understood as the setting apart and consecrating of the person ordained to the distinctive service of Christ for which he is ordained according to the teaching of the New Testament and the practice of the churches under variant forms from the time of the Apostles.

b. While we find no authority either in Scripture or in Christian experience for the assumption that there can be no spiritually valid administration of the Lord's Supper except by an ordained ministry, there is need of such ministry for the regular and orderly administration of the Lord's Supper.

c. Ordination involves the recognition of the ministry as an essential organ of the Church, that the church may continue in the Apostles' faith and teaching.

4. Differences Concerning Ordination

Differences arise from divergencies of views concerning the conference of grace through ordination.

a. According to one view it is held that a needful or enhanced degree of gracious influence may be inwardly and spiritually received as one has been set apart and consecrated to the Christian ministry. Of whom much is required, to him much is given. On the other hand it is held that, more than this, through the act of ordination some distinctive power or grace may be trasmitted. According to this view, when carried to an extreme, it will be believed that such grace of orders may be tactually conferred by the Episcopal ordination of a priest in the church.

These views when carried to an extreme seem to be so divergent that, like the two sides of a parabola, they could not recurve and meet though prolonged to infinity. Nevertheless these diverging conceptions are not necessarily so parabolic as they may seem. Possibly if more thoroughly thought out and measured by their values in religious experience they may be found, like an ellipse proceeding from its two foci, to meet in one large Christian comprehension.

c. The possible way of reconciliation is to be sought through a recognition each by the other of the partial truth for which each stands. The one view is predominantly the prophetic conception of the Christian ministry. The other, as distinguished from it, is the priestly view. One holds to the immediate personal experience of grace. The other rests on the corporate endowment of grace for the office of the ministry. Each of these positions, taken by itself alone, does not stand for the whole testimony of the Spirit in the history of the Church of Christ. The one tendency is centrifugal; if unbalanced it results in a multitude of sects. The other is centripetal; if left unchecked it tends to reduce the Church to a lifeless mass in which individuality is lost.

d. The Spirit of Christ, ever present and coworking throughout the history of the Church, has not suffered either of these tendencies to go too far without counteraction from the other, although for a season now one, now the other, may seem to be in the ascendant.

e. The conclusion follows that should any church or party within a church carry so far its distinctive tendency as to separate itself from the fellowship of other Christian communions, that would be for it to fall into the peril of sinful schism. The whole Church is greater than its parts; it is more also than the sum of its parts. It is to be orderly fellowship of all together in the liberty wherewith Christ makes free.

5. Differences Concerning the Conferring of Ordination

These are secondary to the differences just mentioned. But they are the most obvious stumbling blocks in the way to reunion of the churches. In accordance with the first principles set forth above, this difficulty would appear to be one left wholly within the power of men of good will in the several communions to remove as a wall of separation between us.

(1) For first, as stated above, the apostles committed all that they had received from the Lord to the churches which they founded. "All things are Yours," said the Apostle Paul.

(2) The Church of Christ has inherent power so to adapt its organs and functions that it may survive and bear fruit more abundantly from generation to generation. This is only saying that this Church is the living Church having in itself the Spirit of life from the Lord.

(3) The Apostles did not have, and as witnesses to Jesus could not have had, any personal successors. The Apostolic succession, which may be recognized, is the succession of the spiritual gifts residing in and continued through the Church, not apart from it or superior to its being.

The Congregational churches since their separation from the Church of England have maintained a regular succession of ordained ministers who have been chosen, set apart and accredited in their fellowship according to their usages. They hold that their ministers are episcopally ordained, and that they are ordained to the episcopate. They hold their ministry to be regular and valid also as rightly intended in accordance with the will of our Lord, and as abundantly justified and rendered acceptable unto God by the fruits of the Spirit. While not for a moment denying what they are well assured their God and the God of their fathers has blessed, they would hold their trust of ministry in willingness to receive as well as to give whatever may be lacking that Christ may be all in all.

V. CONFIRMATION AND CONFESSION OF FAITH

A point of difference between the Congregational and the Episcopal churces is to be found in matters of Confirmation and Confession of Faith. In regard to none of the major rites of the Church has usage altered in historic times more than in regard to that of confirmation.

Unquestionably the majority of the earlier candidates received into the Church were those of mature years, and in connection with baptism, or shortly after baptism, it was customary that they should have hands laid upon them, as symbolizing, if not actually effecting the reception of the Spirit, as in the eighth of Acts. Bap-

tism and the laying on of hands certainly constitutes one ceremony by the third century in the Church, as Tertullian asserts, and nothing which could be called a differentiation of confirmation from baptism then existed. In the course of time the Eastern and Western Churches went different ways, and their attitude is still different. The Eastern Church to this day regards confirmation as part of the baptismal service, and annointing by the priest with oil which has been consecrated by the bishop is distinctly a ceremony applicable to infancy. In western Christendom the custom grew up in the early middle ages of reserving confirmation to the bishop, though the age of the recipient and the proximity to the baptismal reception were long indeterminate, With the Reformation, Churches like the Anglican and the Lutheran maintained confirmation as a separate ceremony, though insisting generally upon an intellectual preparation on the part of the candidate. In the Anglican communion confirmation remained in the hands of the bishop; in the Lutheran, in that of any regularly established pastor. Comparatively modern times have witnessed in many communions an emphasis upon confirmations as personal assumption of baptismal vows made in behalf of the recipient in childhood as well as the gift of the grace of the Holy Spirit, which seems to have been its early significance.

The Congregational churches from their origin, instead of confirmation have emphasized confession of faith. They have regarded the believer as entering into a peculiar personal and intimate relation with his Lord through a mutual covenant, in which, after the model of the Abrahamic covenant of old, the disciple personally acknowledged the Lordship of Christ and his fellowship with Christ's people. This they have regarded as no one-sided acknowledgment, but one in which the Lord himself receives his sincere follower. As such the Congregational churches have always regarded confession of faith and entrance into the covenant, not indeed as a sacrament, but as the most sacred of all transactions in which a disciple might engage. It is fair to say that the Congregational churches, with this interpretation of entrance into the covenant relation between the believer and his Lord, regard the transaction as more solemn, intimate and vital, and as demanding far more of the human participant than is usually required in confirmation.

At the same time it would seem that the important elements in confirmation were preserved in the Congregational practice; for that is in the highest degree a personal assumption of vows made in one's behalf in infant baptism; and also the divine promise to those in covenant relation, "I will be a God unto thee, and to thy seed after thee," is a promise which may very properly be held to include the bestowment of all spiritual gifts.

VI. FURTHER PROPOSALS FOR REUNION

The Lambeth Appeal invites conferences for considering the possibility of taking definite steps to cooperate in a common endeavor, on the lines set forth in their Appeal, to restore the unity of the Church of Christ. This call lays upon us the obligation, as it opens to us the opportunity, of making new proposals to your Commission for conferences with you. In particular the overtures submitted to all their Christian Brethren by the Anglican Bishops concerning Ordination, ask them to accept "a commission through Episcopal ordination, as obtaining for them a ministry throughout the whole fellowship." They expressly declare that "in so acting

no one of us could possibly be taken to repudiate his past ministry." They say, "We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same." And they further declare that "if the authorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in our one family life. . . We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church."

We on our part would recognize the fact that the spirit and the form in which these proposals are offered largely relieve difficulties arising from differences of convictions and inherited feelings. They disclaim, at least, the implications involved in such words as "reordination" or "conditional ordination," and offer to give and to receive in some possible way a new commission for mutual ministry in the larger fellowship.

We accordingly would submit for conference the following consideration:

1. The confessions and declarations of faith of our own and other protestant communions as a sufficient basis for a common fellowship in the ministry.

2. We would deem worthy of further consideration, the possible service that might be rendered by a constitutional Episcopate freely adapted to the polities of other churches in their common fellowship.

3. We recall the fact that our forefathers carried over from the Church of England habits and practices which they freely adapted to their new conditions as independent churches. One such inherited custom of ours may be particularly pertinent in our present efforts to reach mutually acceptable practical proposals. When one of our ministers, who has been previously ordained, is called to the pastorate of another church, it is customary for that church to invite a Council of the neighboring churches to meet and advise with them as an Installing Council, and if it be deemed best in their judgment, after due inquiry, to install him over his new charge, and to commend him to the fellowship of our churches. It occurs to us that similarly to the functions of our installing Council, the bishop might be charged with the responsibility of judging, concerning the sufficiency of the faith and necessary personal qualification of a minister who was desirous of receiving the additional commission in accordance with the Lambeth proposals. Some general canonical provision to that effect, which you might deem sufficient, leaving both the bishop and clergyman to come to a good understanding, might safeguard all essential interests, and be at once understood and acceptable to ministers of other communions. Some early precedents for such "orders of license" in the Church of England might be adduced.

On our part we would welcome from you, and submit to the serious consideration of our ministry and churches, any further proposals or canonical provisions which you may deem practical, and which may serve to promote the fellowship of the faith and the ministry of the whole Church of God.

APPENDIX III

CONGREGATIONALISTS AND CREEDS

(The Congregational Commission was requested to submit to the joint Commission a statement of the attitude of the Congregationalists toward creeds. The preparation of this paper was assigned to Rev. William E. Barton. The paper is given herewith for the information of the National Council.)

THE CONGREGATIONAL ATTITUDE TOWARD CREEDS

When, in 1617, the Pilgrims were contemplating their removal to America, and were questioned concerning their doctrinal views, they answered through John Robinson and William Brewster,—

"To ye confession of faith published in ye name of ye Church of England, and to every article thereof, we do with the reformed churches where we live, and also elsewhere, assent wholly."

Richard Baxter spoke for the Puritans of England,—

"We do not dissent from the doctrines of The Church of England expressed in the Articles and Homilies."

The Puritan protest was not against the doctrines of the creeds, but against the supposed authority which imposed those creeds. The refusal of a Congregationalist then or now to sign a particular creed is not presumptive evidence that he does not accept the doctrine contained in that creed as fully as do those Christians who have subscribed to it. Any attempt to require any Congregational Church to recite any particular creed at any particular service would certainly result in an effective protest; if the use of the creed were wholly optional, that church might very cheerfully recite it.

The early Congregational Churches had no creeds. Each of them had a Covenant, which constituted the basis of church fellowship; and the Covenant almost invariably contained some comprehensive statement of doctrine. Nothing was ever supposed to be sacred about the precise language of these covenants. In some of the New England churches the covenant has remained unchanged for nearly three centuries; in others the form has changed frequently.

The Congregational Churches assembled at Cambridge in 1648 in what was virtually their first National Council, approved "for substance of doctrine" the Westminster Confession. The Synod of Boston in 1680 did the same with reference to the Savoy Confession. In neither case was there prolonged discussion. Nor was there any attempt to use the creeds as a measure of a minister's orthodoxy or as a condition of church membership. They were "a testimony and not a test."

The National Council, in 1913, adopted a new creed, which has found very wide acceptance among us as a convenient expression of our common faith. That short creed was preceded by a declaration of the "steadfast allegiance of the churches composing this Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion."

It is the faith expressed in these creeds which is confessed; not the form in which the creeds express it.

Congregationalists have respect for creeds, but do not cultivate that familiarity which breeds contempt, nor do they subscribe to creeds with that readiness which requires excessive mental reservations. The Nicene Creed is unknown among us, save as one of the venerable symbols which represent successive high-watermarks of Christian thinking, and the compromises which have been necessary to the effective expression of that thinking. The Apostles' Creed is used somewhat, and probably by a diminishing number of our churches. It is held in respect, but it does not give proportionate expression to the whole range of truth which the modern Congregationalist would like to find in a creed which might be supposed to state what he really thought. Inasmuch as no modern Christian can express his belief in Christ's descent into hell or in the resurrection of the body, without qualifying mental footnotes, the average Congregationalist prefers not to recite this creed. However, it is in use in a number of our churches, and it is not generally objected to. Its use is not likely to be extended,

however. The average Congregationalist knows that the Apostles got on very well without the Apostles' Creed, and he finds no difficulty in doing so.

Congregationalists and Episcopalians believe the same body of truth, and with about the same freedom of interpretation. The conservative Episcopalian believes about what the conservative Congregationalist believes about the great cardinal doctrines; the liberal Episcopalian has far more in common theologically with the liberal Congregationalist than he has with the conservative Episcopalian. Neither communion liveth unto itself or can do its thinking in isolation. The deep tides of human thought wash all shores, and register about the same elevation at the headlands of the different communions, and about the same in the one as the other as the waters make back through inlet and bay. But the Episcopalian has a system whereby he expresses his changing faith in unchanging terms. When Congregationalists outgrow a creed they make a new one; when Episcopalians outgrow a creed they make a new interpretation.

The Episcopal Church has been called by men within it, "the roomiest church in America." That is something to be proud of. Congregationalists also have pride in an inclusive church. Their system has essentially the same latitude as the Episcopal system, without the necessity of endeavoring to compass that latitude in terms of other generations.

Congregationalists know too well how creeds have been made, under what pressure of political determination or doctrinal prejudice, to regard them as in any wise sacred. They have no more respect for the opinions of dead men than they have for living men. Yet they look with a certain reverence upon a creed that once registered a high-water-mark of thought and whose words have been uttered reverently by Christians of many lands for many generations. They do not treat these creeds with intentional disrespect. They believe the faith which these creeds, always imperfectly, but often very effectively, have expressed. They do not object, on proper occasions, to joining their fellow Chris-

tians of other communions in the recital of these creeds, reserving to themselves always the right to annotate them mentally, as all modern Christians do and must. But this mental annotation is an art in which Congregationalists have never attained proficiency, and which they do not greatly enjoy. They prefer, other things being equal, to express their faith in terms of the age in which they live.

If, then, our Episcopal brethren should ask that regularly in any given service Congregationalists should join in the recital of a particular creed, and they should be told that Congregationalists would most certainly decline to do this, the answer must not be interpreted as meaning that Congregationalists hold the truth which that creed expresses less sacred than do the Episcopalians. The two communions hold their faith essentially in common.

REPORT OF THE COMMISSION ON EVANGELISM

The Commission on Evangelism has endeavored to find the facts that challenge us, to glean from the churches methods that work; and to put facts and methods within the reach of all. Our service to the churches has been in three fields:

1. The recruiting of new membership
2. The restoring of lapsed membership
3. The promotion of the devotional life without which the church can neither recover the back-slider nor win the unconverted.

Recruiting New Membership

In this field, the facts are stern indeed. Today fifty odd millions of Americans are utterly unrelated to any kind of organized religion. These are largely Protestant in inheritance and sympathy. The average Congregational church has an untouched constituency for which no other is spiritually responsible, equalling at least its present membership, and in many cases, twice as many.

Twenty years ago, our churches were growing a little faster than the population and thus slowly gaining on their entire responsibility. During the last sixty years the Congregational churches have reported a net increase in membership each year save one (in 1918, there was a net loss of 293); and for most of that time our church growth equaled the growth in population. For the last ten years, the population has grown thirty per cent. faster than the Congregational churches. Our evangelistic program has not been efficient enough to keep us from losing ground. The deflection of pastors and church workers, no doubt had an influence here also.

There is an earnest and well-nigh universal desire to meet this challenge by sound evangelism. Great as has been the service of the professional evangelist through the Christian centuries, there is a general distrust of the mass

evangelism of the professional, not only because we dislike vulgarity and grotesqueness, but because so often lasting results were not commensurate. Many churches, at least, have given up expecting to take the kingdom of heaven by this kind of violence.

Our suggested program of parish evangelism is based upon the experience of a number of churches of various sorts and sizes. It follows in the main the Christian year. The fall period leads up to the November or December communion. The Lenten period covers not only the six and a half weeks of Lent culminating at the communion near Easter, but preparation beginning with the new year embracing a program of doctrinal and evangelistic preaching; the enlisting and training of personal workers; the pastor's training class; and the deepening of the prayer life of the people. The third period extends to the close of the school year and the summer communion.

Evangelism of adults through membership committees. Large membership committees of men and women have been organized under leaders for each small group, and cards with the names and necessary facts about those for whom the church is responsible have been prepared. A systematic effort carried over a number of weeks with regular weekly meetings for the assignment of names and the discussion of effective methods of invitation, has produced happy results. The success of this membership committee work has depended upon four principles: 1. Knowing the facts—by listing all who were to be invited; 2. Having an adequate plan—simply but thoroughly understood; 3. Extending the responsibility for personal work—by insisting that the responsibility for inviting others is universal, and that less developed Christians may profitably give the invitation to others; 4. Undergirding the program with personal and social prayer.

Evangelism of adolescents through pastors' training classes. Because younger adolescents are not ready to come into the church without systematic and intelligent preparation, pastors' training classes have been organized. In

many churches, the membership committee has functioned by securing the attendance of the boys and girls at the pastor's class. In some churches, the thoroughness with which the parish was surveyed and all within the proper ages invited, exceeded previous experience, and the results in attendance, interest and in the numbers entering the church showed how efficiently Congregationalists could meet this most important part of their evangelistic responsibility.

These classes are a part of the Education Society's program as well as that of the Commission on Evangelism. Fifteen hundred churches conducted pastor's training classes this past Lenten season. The circulation of the "Text-book for the Pastor's Training Class" has been over forty thousand, in addition to a large amount of material distributed for the Education Society.

The results seem to prove that the methods of meeting these stern facts have been useful in a great many churches. Pastors and church workers have come to a fuller realization of the value of programing the activities of the church. Missionary education, the financial canvass, social service, and religious educational activities as well as evangelism have been stimulated; and there is a new feeling of optimism and esprit de corps. In correspondence and in conferences, we have discovered that pastors are greatly encouraged.

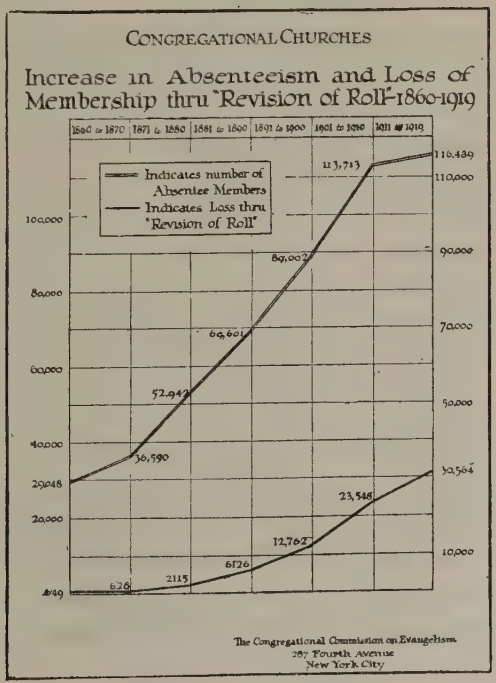
Among the features of the work which should receive attention in due course of time is the development of methods of summer evangelism, such effort is desperately called for in general, it is peculiarly adapted to the work of the colored churches of which we have approximately one hundred and fifty. For most of these, the summer is the most favorable season for evangelistic service. The American Missionary Association is contemplating an appropriation of five hundred dollars to assist this Commission in developing literature which will be of particular helpfulness to these churches. Here is a wide field of service and one that promises very great benefit.

Undoubtedly the results of the two years' work of the Commission will appear more largely in the future than at present, but during 1919, there was an increase in the number of accessions for the year of nearly ten thousand. The figures for 1920 show an increase of 32,000, making the total accessions the largest in the history of the denomination. Not a few churches report accessions at the 1921 Easter Communion larger than any time in their history, indicating that we may hope for a still better record this current year.

Membership Waste

Still sterner facts every Congregationalist ought to consider:

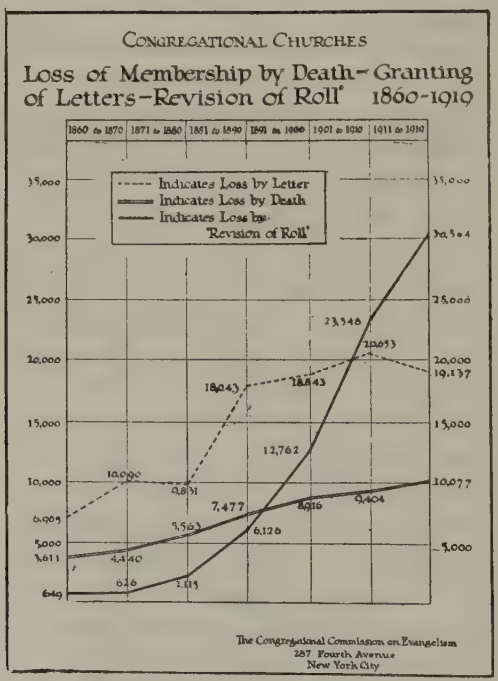
1. That one out of every seven members is an absentee.
2. That we drop members by "revision of the roll" at the rate of about a hundred a day.
3. That unless we reclaim absentees and restore the lapsed, we shall require a continued Pentecost to keep alive.



Church Membership Waste through Absenteeism.

The "graph" on page 6 (No. 1) illustrates that absentee members have increased fourfold in the last sixty years. For the correction of our excessive absenteeism, the Commission is serving as a clearing house for the churches, asking that lists of non-resident members with all the available information be sent in. The office of the Commission will assemble and distribute the information to the churches in the community to which the absentees have removed. We cannot change the nomadic tendencies of our eager, restless age, but by thorough cooperation, many of these nomadic church members may be promptly invited to church worship and work in their new homes.

Church Membership Waste through "Revision of the Roll." Even more startling has been the increase of waste in church membership through the rapidly rising "revision of the roll."



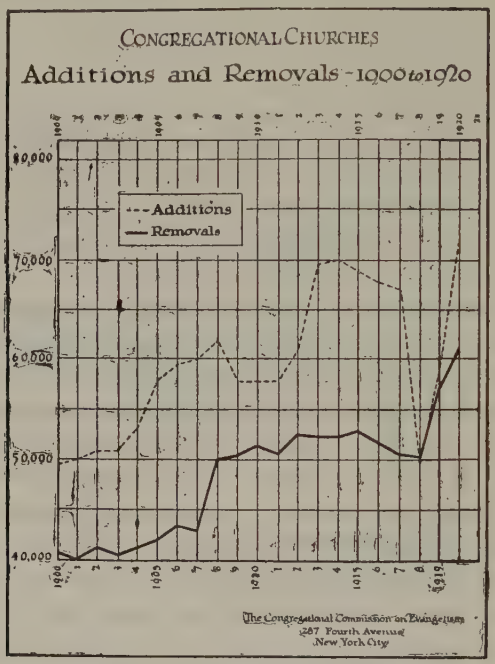
The "graph" on page 78 shows that the percentage of loss in membership by death remains about the same. Loss by letter has fluctuated. The number of members lost by "revision of the roll increased from 649 in 1860 to 30,564 in 1919 and 1920.

Dr. Burton has remarked that a comparison between the record of members lost by death and the members lost by "revision of the roll" may indicate the growing efficiency of medical science as compared with the lack of an effective method of church administration. Should we not give to the spiritually sick something comparable to the treatment the physician gives to those physically ill—something of diagnosis, treatment and prescribed exercise? As a denomination we must face the fact that we are losing members through "revision of the roll," and have been for a decade, at a rate approximating one hundred per day. We consider a padded church roll a species of dishonesty, but too often names are cut off by "revision of the roll" because adequate effort has not been made to keep in touch with absentees and to reclaim non-attending resident members.

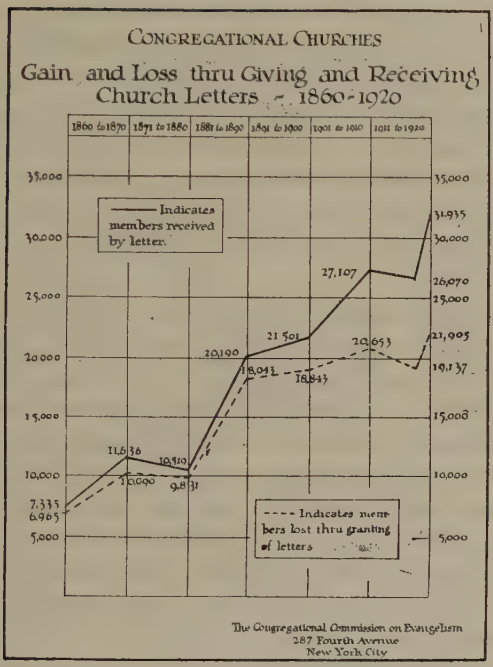
The problem of lapsing members remaining in the community can be largely met if the churches will face these facts, and will give the Commission the benefit of their experience, that successful methods may be given the widest possible publicity, as we believe the publication of sound methods for correcting an evil will usually encourage even the half-hearted to attempt its correction. We evidently need to study and improve the shepherding work as we have approximately 110,000 absentees and are adding to this list from 30,000 to 40,000 a year. Other denominations are having the same experience and all must make careful study of the methods to meet this situation.

As in the field of recruiting for new membership, so in the field of membership waste, we believe we can meet this very serious challenge if we observe the four principles already suggested for evangelism: 1. Know the facts; 2. Have an adequate plan; 3. Extend the responsibility for

personal work; 4. Undergird the program with personal and social prayer.



Graph No. 3 illustrates the variations in additions and removals during the last twenty years. The number of additions in 1900 were 48,602 and the removals for all causes 40,521. For 1920 the additions 71,857, and the removals 60,898, for both items the largest figures for the period.



Graph No. 4 illustrates the gains and losses for sixty years in the giving and receiving letters. It will be noticed that there has been a steady increase in both of these items thru the years but that at all times we have received more letters than we have granted.

Promotion of the Devotional Life

The third service which the Commission seeks to render is the promotion of the devotional life without which the church can neither recover the back-slider, nor win the unconverted.

In many churches, the prayer meeting has declined, family worship and even grace at the table have largely disappeared, and attendance at public worship for many church members has become intermittent. In some parishes the average congregation for the Sunday morning worship is not more than one fourth of the membership and in most churches, if the average attendance is one half the church membership, pastor and people are satisfied. Christians have neglected the assembling of themselves together.

The uniform experience of the centuries shows that when Christians neglect social worship, habits of secret prayer decay, and the knowledge of God as a vital personal experience which is the only adequate dynamic for noble living, is weakened. Only the praying church can be a living and a converting church.

Each year the Commission has prepared daily devotions for the period from Ash Wednesday to Easter, of readings from the gospels, with a few lines of exposition, a short manual of collects for daily use, and a half dozen of the hymns which every Christian ought to know by heart. This year approximately two thirds of our churches have used "The Fellowship of Prayer," its total circulation has been over 200,000. Its unexpectedly large use shows that pastors and churches are vitally conscious of the most important factor in the life of the church; developed, intelligent, faith-founded worship.

Christians are not regular at church because they say they find so little in church. They find so little at the church service because they carry so little into the church service. They have not trained themselves in the divine art of prayer. Few things will do more to make real the prayer life of the individual church member than the promotion of a fellowship of prayer.

REPORT ON LITERATURE.

	On hand Apr. 1920	Publish.	Total	Used	On hand Apr. 1921
Fellowship of Prayer		203,000	203,000	203,000	
Lenten Hymns		15,000	15,000	15,000	
Gospel of John		25,300	25,300	25,300	
Textbook for Pastor's Class		50,000	50,000	42,000	8,000
Personal Evangelism from Interch.			25,000	16,000	9,000
Call to High Service	5,000	20,000	25,000	25,000	
Congregationalism		100,000	100,000	90,000	10,000
Win One More	26,000		26,000	20,000	6,000
Enlistment Cards from Nat. Coun. Office			3,000	3,000	
Pastor's Training Class	5,000		5,000	4,300	700
Sermon Suggestion		5,000	5,000	4,700	300
Program of Evangelism		16,675	16,675	12,175	4,500
Cong. Handbook from Congregationalist			5,000	5,000	
Miscellaneous			4,500	3,500	1,000
TOTALS	36,000	434,975	508,475	468,975	39,500

Lenten Literature for 1921 Compared with 1920.

	No. Churches	Orders Recd. 1920	Orders Recd. 1921
Alabama	84	10	12
Arizona	10	9	5
Arkansas	3	3	2
California	246	24	44
Colorado	109	20	16
Connecticut	326	117	265
Florida	52	13	19
Georgia	97	14	6
Idaho	43	13	9
Illinois	328	78	151
Indiana	40	6	22
Iowa	280	40	76
Kansas	140	25	40
Kentucky	12	5	7
Louisiana	31	6	9
Maine	265	54	69
Maryland	5	..	3
Massachusetts	604	227	439
Michigan	291	36	95
Minnesota	227	28	69
Mississippi	5	1	1
Missouri	64	26	28
Montana	104	21	23
Nebraska	194	47	43
Nevada	1	..	..
New Hampshire	189	51	88
New Jersey	49	36	46
New Mexico	7	4	2
New York	308	156	317
N. Carolina	63	15	5
N. Dakota	232	30	36
Ohio	239	92	132
Oklahoma	50	12	9
Oregon	60	15	7
Pennsylvania	98	36	89
Rhode Island	41	6	27
S. Carolina	10	4	2
S. Dakota	220	47	44
Tennessee	24	2	6
Texas	32	15	16
Utah	11	3	5
Vermont	215	47	71
Virginia	4	..	5
Washington	184	17	59
West Virginia	2	1	1
Wisconsin	266	61	105
Wyoming	25	4	10
Washington, D. C.		1	11
Alaska, etc.		1	
Honolulu		1	14
Missionary Societies		79	513
Spec. Complimentary		42	
Total		1604	3073

Finances

This literature is supplied the churches at the cost of printing which by placing contracts for 50 and 100 thousand lots is very reasonable. The majority of the churches are willing to pay for their literature. The treasurer's report will show that the receipts from sale of literature are more than $4,000.00 which is approximately one-half of the total bill for printing, much of which is for office use.

We have not yet developed a very satisfactory plan for churches usually do not have a contingent fund out of which they can pay such bills. Hence a special appeal must be made to the congregation, or the pastor has to pay out of his own pocket. These churches put forth every effort to meet their denominational apportionment and they feel this should cover the very modest cost of the literature. This is a subject with which we will have to deal next year. No request for literature has ever been refused nor has the Commission ever adopted a debt collecting policy.

The report of the treasurer shows that we end the year with bills paid and a balance of $13.63 in the treasury. This especially favorable condition is due to a large-hearted support of the Board of Directors of the Congregational Home Missionary Society. Our budget allowance, included in the budget of the Congregational Home Missionary Society was for $15,000 with the understanding that our allotment of funds would be in proportion to the actual receipts of the Congregational Home Missionary Society through the Congregational World Movement. Regardless of the fact that the Congregational Home Missionary Society received an amount much less than its budget called for, the Board of Directors, without formal request from this Commission, voted the Commission first $12,500, and finally to cover last bills, voted in March an additional amount of $2,500. This support by the Congregational Home Missionary Society should receive from the church at large the highest appreciation as it does from the members of this Commission. The fact that it is the one item in the budget of the society which was not allowed to suffer because of the shortage in apportionment receipts indicates the high valuation placed upon the work of the Commission.

Treasurer's Report for the Year Ending March 31, 1921

Receipts		
Balance, April 1, 1920	$ 780.17	
C. H. M. S.	13,791.62	
Sale of Literature	4,208.51	
		$18,780.30
Disbursements		
Salaries and Clerical Service	6,949.01	
Rent, Telephone and Advertising	596.83	
Postage, Freight and Express	1,099.22	
Traveling	1,184.16	
Publications, Printing, Stationery	8,351.03	
Incidental Expense	300.00	
Sundries	128.64	
Equipment	157.81	
		$18,766.68
Balance April 1, 1921		$13.62

ADMINISTRATION

The Commission on Evangelism has strenuously endeavored to serve every church in our fellowship, and to do it promptly. At times the office in New York has been overwhelmed with orders, but during the past biennium with the exception of one day, every order has received attention on the day in which it was received, and either the material sent out, or at least a reply of explanation mailed if the material had to be secured elsewhere.

The total circulation of literature by the Commission during the past year has been approximately 500,000. Of this 41,000 pieces have been distributed through state offices and 29,500 through the Pilgrim Press; the rest has been from the office. During the period from January to Easter, more than 3,000 packages of literature were sent out to the churches.

General Items of Interest.

	1920	1921
Office Correspondence		
Form Letters mailed during the year, estimated	40,000	309,000
General Office Correspondence during the year estimated	1,500	2,200
Literature Published		
Evangelistic Literature published—number of pieces	370,000	508,475
Evangelistic Literature distributed—number of pieces	332,000	468,975
Evangelistic Literature distributed through State Offices		41,000

The Commission has been happy to represent our denomination in the Evangelistic Commission of the Federal Council where many of our proven methods have been adopted as a part of the Federal Council program of evangelism. In the same way, we have cooperated with the Commissions of other denominations. The secretary of the Commission was a member of a team composed of the secretaries of various denominational boards which visited twelve of our largest cities last fall, holding ministerial institutes on evangelism. The same are to be repeated in September, and in January of the coming year.

The Commission desires to express its thanks to our pastors who have spoken on the program of evangelism before state and associational meetings in all parts of the country, at conferences with seminary students, and have assisted in the retreats in which groups of pastors have come together for the deepening of their own devotional life and for discussion and promotion of the methods and objectives of the evangelistic program of the church.

Now if ever the Lord commands us, saying "Speak unto the children of the Pilgrims that they go forward;" and recruit for Christ and His church all the unchurched for which we are responsible; doing our utmost to restore all lapsed members, for the promotion of an intelligent and dynamic spiritual life.

REPORT OF THE COMMISSION ON MORAL AND RELIGIOUS EDUCATION

THE PROGRAM OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

In the Report of this Commission for 1915, entitled A PROGRAM OF RELIGIOUS INSTRUCTION AND TRAINING IN THE LOCAL CHURCH, suggestions were offered concerning (1) the educational aims of the church and (2) the lesson material and the agencies of instruction and training which are the means of accomplishing these aims.

It is the purpose of the present Report, not to duplicate, but to supplement that of 1915, taking the same point of view, that of the educational work of the local church.

I The Responsibility of the Church for Religious Education.

Religious education is a primary function of the church and one of its chief responsibilities. This fact is so evident that we are sometimes inclined to take it for granted and let it go at that. "Certainly," we say, "religious education is the hope of the future. The church is the great religious educational agency. Bring the children to church and to the church school and all will be well." It is not quite so easy. The vital importance of the matter forces us, as earnest, thoughtful Christians, to lay aside preconceived ideas and theories and face the facts. Are we satisfied with the percentage of young people that we are reaching with definite religious instruction and training? Are we content with the results in the lives of those whom we do reach? Is it not a matter of deep concern that so many drop out of the church school in the critical years of adolescence? As for those that remain, is there great comfort in the comparatively small proportion that develops into strong, active leaders in Christian service? Is there no challenge in the fact that we are not turning out enough ministers and missionaries to make good the depletion of these workers through old age, death and other causes?

Facts like these force us to ask in all seriousness: How can we make religious education more effective?

The first step toward the solution of this problem lies in a clearer understanding of the nature and aims of education.

1. The educative process is **constant** and **inevitable.** It is not limited to any formal and deliberate program. Every experience, every influence that touches the life of the child is educating him for good or for evil. Religious education, therefore, must take account of the total life of the child: at home, at school, at play, at work; as well as of his so-called religious activities. It must have a consistent program, centering about the growing life of the child and developing to meet his enlarging needs and multiplying problems as he enters into the expanding circle of human relationships.

2. The vital factor in the process is **self-expressive activity.** It is not the facts which are presented to the child, or the situations

which he meets that educate him; but what he does, what he thinks, and how he feels about these facts and situations. The child learns how to live through the real experience of living.

3. **The child lives in a world of persons as well as of things.** Things have meaning only as they are related to human needs and activities. Education is, therefore, a social process and must be judged by the degree to which it brings the child into right relations to other persons.

4. **The child lives in a divine, as well as a human fellowship.** As truly as things are significant only in relation to persons, so human relationships can be rightly interpreted only with reference to God. Religious education aims to bring the child into right relations with God and man. Without this he cannot be well educated.

5. Religious education should seek to develop **Christian leadership.** The church must not only put the child into possession of his Christian heritage, but must help him to develop those powers of spiritual vision, clear thinking and effective action by the exercise of which the traditions of the past may be enlarged and enriched. It must seek to produce vigorous and resourceful personalities which can give to the church and society the leadership so sorely needed.

6. It is the duty of the church therefore, to surround the child with a wholesome spiritual environment, infused with an atmosphere of joyous love toward God and man; to furnish opportunities for Christian experience in cooperative action, study and worship; through which he may acquire an increasing measure of self-control in conscious adjustment of self to God and to man.

II Organization Within the Church

No church can expect good results in religious education from haphazard methods. There must be a definite policy, adhered to with wise consistency; an intelligently constructed program; and competent leadership.

1. **The Pastor.** The chief responsibility for leadership rests with the pastor of the church. If its members lack vision in educational matters he must give it to them. If the educational methods of the church are faulty he must correct them. If trained leaders are lacking his most important task is to develop them. The level of interest and cooperation in any cause on the part of the church's membership will not rise very far above his own. He will make more effective the efforts of his best workers by his intelligent cooperation and support or largely nullify them by his ignorance or indifference. One of the most serious obstacles met by many well-trained and consecrated directors of religious education is the lack of intelligent cooperation on the part of the pastor.

It is the duty of every pastor, therefore, whatever may be the personal or material equipment of his church, to understand its problem with respect to religious education. He must know the nature, the aims, the principles and the methods of the educational process. Only upon the basis of such knowledge can he adequately test the policy that is being followed, distinguish between good work and poor, know what to encourage and what to correct, and, above all know how to evaluate results in the lives of children, youth and adults.

The theological seminary owes it to the churches to give its students this training. Most of our seminaries have recognized this

responsibility. The pastor who, for whatever reason, has not had these advantages should avail himself of the helps that are provided. He should master the best books on religious education, acquaint himself with the literature and educational standards of the denomination and of inter-denominational agencies in this field.

2. **General Organization.**

(a) **The Religious Education Committee.** The first requirement of the Pilgrim standard is **A Religious Education Committee.** Some pastors are prone to stop at this point, saying: "We have no such committee and no leaders to serve on one. This is not for us." This is an unfortunate mistake. Even though a church may lack professionally trained or experienced men and women with whom an ideal committee might be formed at the start this does not alter the fact that better work will be accomplished in any church by assigning to some persons besides the pastor the duty to inform themselves as to the principles and aims of religious education and to share with him the responsibility of its promotion.

The pastor may be the only leader to begin with. If he does not accept this responsibility it may be some layman who sees the need and the opportunity for better educational work. With whomsoever it may begin, one of the first steps should be to gather about this leader a group of those who are best qualified. The chief requisite is that they be willing to study the problem and to work earnestly for a better solution of it.

Even though the church may not see the need clearly enough to appoint such a committee, the group should be informally organized for study and planning and its members will find their first task to be that of helping to create the sentiment that shall lead to their formal recognition as a committee with authority.

Some of the advantages of such a committee are: (1) the moral support which its members will give, individually and as a group, to the efforts of pastor or leader toward better standards; (2) the greater stability of a program based upon the intelligent convictions of a number of persons, rather than upon those of a changing leadership; (3) the greater amount of work made possible by division of responsibility.

From this viewpoint and remembering that its members may start as learners and be trained to greater efficiency through study and experience, the Religious Education Committee is not only possible, but an important factor in the organization of any church. It should be one of its recognized standing committees.

The duty of this committee is to exercise general control of the work of the church school, appoint its officers and teachers, choose the courses of study and textbooks, and to supervise and coordinate all the educational agencies and activities of the church. In larger churches this work of coordination may best be served by the creation of another group, representing all the agencies concerned, which may be known as the Council of Religious Education. This Council should meet regularly for reports and discussion of the work, in order that all its members may get a comprehensive view of the entire program and each come to consider the work of his own organization in the light of the whole.

(b) **The Director of Religious Education.** In the larger churches the employment of such a Director is essential to the best results. The importance and scope of the work call for the services of a

trained leader, giving his entire time to it. The person chosen should possess such qualities of Christian character, technical training, good judgment, and executive ability as make for leadership and this leadership should be respected by pastor and by people in the Director's field of activity.

There are some churches whose work is not large enough to justify, or that cannot afford the employment of a trained specialist for this position. There is no church, the educational work of which would not benefit by having someone definitely charged with the responsibility of leadership in this matter. This involves more than the routine of school work usually carried by the Sunday school superintendent. It calls for an understanding of educational principles and methods and the ability to make practical application of them in the educational program of the entire church.

Where a Director cannot be employed the need may be met in other ways: (1) The pastor, if qualified, may assume this responsibility and will find it a most fruitful service. (2) A competent person may be found who will do this as a piece of volunteer work. (3) The churches of the community may unite in securing the services of a Director to supervise the religious educational work of all of them.

(c) **Superintendent and Heads of Departments.** In churches which have no Director of Religious Education, the Superintendent must necessarily exercise many of the functions of such a Director. He is the executive officer of the school.

There should be Department Heads, or Principals, chosen annually for their special fitness to deal with pupils of the ages represented in their respective departments.

(d) **The Monthly Conference of Teachers and Officers.** With the change from the uniform to the graded lessons many schools have abandoned the Teachers' Meeting which was formerly a feature of their work. So far as this meeting was an attempt to present the same lesson to teachers of all grades, or to furnish a substitute for adequate preparation on the teacher's part, the loss is not great. It is a serious loss, however, not to bring the teachers and officers of all departments together for frequent conference. This is even more necessary in the departmentalized school in order that the vital unity of the whole may be preserved.

The programs of these meetings should be thoughtfully planned to make them worth while. The average teacher is sufficiently in earnest to want to help and to attend meetings that really give it. A type of program for a monthly conference that has proved its value in many churches is as follows:

(1) Supper served at the church. This promotes fellowship, enables those who are employed to come direct from work and gives more time for the conference.

(2) General conference. The time of this should be divided between the discussion of some practical topic in religious education, and the transaction of general school business. A series of related topics should be arranged to run through the year. These may be presented in addresses by competent speakers or better in papers by various teachers to whom they have been assigned; or a book may be chosen and a chapter or section considered at each meeting.

(3) Departmental Meetings, in which the teachers and officers of each department may meet for the discussion of questions pertaining to their own special problems.

Such a conference, carried on year after year, will not only promote unity of thought and feeling but will be a most valuable course of training for the workers.

(e) **Complete Records.** The records of the church school should serve the same purpose with reference to its educational work as does the accounting system of a commercial establishment in the conduct of its business. They should give a sound basis for estimating profit and loss, the success or failure of its work as judged by results. This purpose is not served by a mere list of names and addresses and attendance for the current year. A permanent record should be kept for every pupil from the date of enrollment. This should give the name, address, date of birth, parents' names, church relationship of pupil and of parents, record of promotion from grade to grade and any other facts that may help the pastor, officers or teachers to understand the needs and to note the progress or lack of progress in the case of each pupil.

From such records the Secretary may compile quarterly and yearly statements that will give definite information of the greatest value. It is undoubtedly interesting to know the number of children in the school that have joined the church during a given year. It is far more important to know the number of pupils who have reached the period of life choices that have not joined the church. Only upon the basis of accurate and complete records can a church know the actual results of its educational work and reach a correct estimate of its success or failure.

3. Departmental Organization.

The principle of grading has been recognized and adopted by our best schools. It is neither a theory nor an arbitrary method. Grading means taking the child as God made him and adapting the materials and methods of teaching to his varying interests and needs as he develops.

Departmental organization rests upon the same basis. The departments of the church school are parallel to the natural periods of life development. Each of these periods has its characteristic needs, interests, points of view and modes of thought and action. The grouping of pupils according to these stages of development is desirable, not only for the sake of more effective instruction, but also for the sake of their training in the activities of Christian living. Pupils in the same stage of development work, play and cooperate better together, than with those of different stages.

The departmental classification suggested in the Bulletin of 1915 was that generally in use in church schools at that time and the one upon which the graded lessons of the past have been based. During recent years much attention has been given to this subject both in the church school and in the public school. In the latter a three-year grouping of pupils through the elementary and secondary grades is growing in favor, a prominent feature of which is the Junior High School, covering the seventh, eighth and ninth grades.

Leaders in the field of religious education are now practically agreed upon a similar grouping for the church school. By recent action of the International Lesson Committee a policy has been adopted which will, within a few years, substitute for the uniform lessons a series of group-graded lessons based upon the later classification. The completely graded lessons have been adapted to the same departmental classification.

According to this plan the departmental organization of the church school will be as follows.

Department	Approximate Age Limits	Period of Development	Correlated Agencies
Cradle Roll	1-3 yrs.	Infancy	
Beginners	4-5 "	Early Childhood	
Primary	6-8 "	Middle Childhood	
Junior	9-11 "	Later Childhood	Boys Club, Girls Club, Mission Band, Junior Endeavor, Girl Scouts, etc.
Intermediate	12-14 "	Early Adolescence	Boy Scouts, Girl Scouts, Camp Fire Girls, Intermediate Endeavor Society, etc.
Senior	15-17 "	Middle Adolescence	Boy Scouts, Girl Scouts, etc., Senior Endeavor Organized Department.
Young People's	18-24 "	Later Adolescence	Young People's Society, Missionary Society, or Study Group, etc.
Adult	25 & over	Maturity	Brotherhoods, and other Adult organizations of the Church.

The program of each department should have a unity of its own and also be properly related to the program of the whole school. Each department should provide instruction, worship, and training in cooperative service suited to the needs and capabilities of the pupils for whom they are designed.

Difficulties to be Met. We may frankly recognize the existence of certain obstacles which hinder the complete adoption of this plan.

(a) Lack of Room. The majority of church buildings at present do not provide enough separate rooms for departmental sessions. This is a defect in prevailing church architecture which the builders of the future should seek to remedy. Where suitable provision has not been made the church must do the best it can with what it has. Even where separate sessions are not possible much can be done in the way of specialized programs of study and expressional activity for each department.

Some churches have met this difficulty of insufficient room by having different parts of the school meet at different hours. Some hold the Beginners' session at the same time as the morning church service. Some hold the Primary session at the same time. Others have the elementary grades, up to and including Juniors, before the church service and the older grades after this service. Local conditions must determine the feasibility of such adjustments.

(b) **Insufficient Numbers.** Many schools are so small that departmental division, especially in the older grades, gives some departments a number too small for the development of enthusiasm and group loyalty through cooperative activities. These conditions must be recognized and dealt with according to the best judgment of the leaders. The best plan under such circumstances is to combine departments most nearly related as, for example, Juniors and Intermediates, Seniors and Young People's.

(c) **Loss of Unity and Enthusiasm.** There are those who deprecate the separation of the school into departments on the ground that it destroys the feeling of unity in the school as a whole and lessens the enthusiasm of the general assembly. This difficulty is more apparent than real and usually arises from adults rather than from the young people themselves. Granting all that may be said as to the value of the enthusiasm of the large assembly, the question

remains: do we not gain more than we lose? Practical experience has shown that children and youth will participate more heartily in exercises and activities conducted by and for those of their own approximate age than in the larger assembly including all from childhood to adult years. The departmental session affords distinct advantages for the training of pupils in such participation. By these means a more vital unity may be established than produced by the physical contact of numbers. Schools with well organized Intermediate and Senior departments are holding their members through these critical years as well and usually better than those that are following the old plan.

Moreover, it is not a question of giving up the large assembly altogether. The school may and should be brought together for special occasions, such as Children's Day, Easter, Christmas, and similar festivals. This helps to keep the departments in touch one with the other and it has also been noted that the members of departmentalized schools will enter with greater zest into such general occasions because of the fact that they are different from the ordinary routine. Even on such occasions it is usually better that the Beginners and Primary Departments should have their own separate or combined sessions.

4 **Annual Promotions.** It is characteristic of all rational persons that they desire to see signs of progress in their work. Adults are able to estimate their own mental and spiritual progress to some extent and to find satisfaction in inner signs of growth. Children are, naturally, much more dependent upon external recognition and evidences of approval. Certificates of promotion and public exercises at which these are awarded mean a great deal to them.

Moreover, an annual promotion day may be a valuable means of creating more intelligent interest in the educational work of the church on the part of parents and the membership in general.

Every church should hold an annual promotion day with suitable exercises. The program should fairly represent the nature of the work that has been done throughout the year. Many churches are using Children's Day for this purpose. Others hold their promotion day in the Fall, making Rally Day the occasion for it.

5. **Organization of Classes for Service.** If boys and girls are to be developed into future leaders and workers in the church it must be through training in service. This means more than the devising of adult-made programs of activity which are then handed over to the pupils for execution. An efficient worker in the church, or in any other field of activity, must have personal initiative, sound knowledge, and good judgment. These are the qualities that make for executive ability and they are developed only through experience.

We shall develop such qualities in our boys and girls and young people most successfully by giving them opportunity for real experience in organized cooperative work. The organized class is a natural group which gives such opportunities. Through it we may develop self-reliance and increasing effectiveness in Christian service and living.

Simple forms of organized work may begin with Juniors but under careful and wise leadership of adults. Officers in these grades, if they exist, should be chosen by the adult leader. With Intermediates more definite organization should be adopted, with elected officers. Adult supervision and guidance is still needed but should

become increasingly indirect and unobtrusive. By the time the Senior department is reached a large measure of self-government should be established which should be practically complete in the Young People's department.

6. **Equipment.** The need of separate rooms for departmental sessions has already been noted. It is also important that the furnishings shall be adequate and suitable. Little children especially are largely dependent upon physical comfort for the ability to give attention. Chairs should be of the right height to enable them to sit quietly and at ease. Ventilation is also important. No one, old or young can be attentive and mentally efficient in an overheated, impure atmosphere.

Suitable equipment for teaching should be provided. Tables are needed for hand-work. Blackboards, Bibles, pictures, maps and other illustrative and reference material should be furnished according to the needs of the pupil, and teacher.

A reference library for the pupils' collateral reading and study is essential to good work. A reference library for teachers and officers should contain books on Bible study, church history, missions, social service, child study, principles and methods of teachings, and specialized forms of religious education. The collection may be started with a number of the most important books and additions be made each year. In this way a valuable working library may be built up which will add greatly to the effectiveness of the school. If such a library is to be of real value it must be readily accessible and its use must be actively promoted by display of new books, bulletin board notices, book reviews at teachers' conferences, reference to chapters with special bearing upon immediate problems, etc.

The public library may often be utilized. There are many books of value to church workers which the public library will purchase on request. Some churches make a practice of printing lists of such books that are in the public library and distributing these among their teachers and officers.

III Materials and Methods of Instruction and Training.

1. **Materials of Instruction.** The lesson material should be adapted to the interests and needs of the pupils for whom it is intended. This calls for graded lessons. It should also present and interpret life to the pupil. This means that it should include, not only biblical material, but the later history of the church, missions, social service, community life and the development of Christian thought and teaching. The selection of materials and the points of major emphasis will vary according to the age and experience of the pupil.

These various subjects should be presented as integral parts of the whole program of study, not as addenda or side-issues. It is important that the pupil shall come to understand Christian life and history as a unity, to see that the later history of the church springs from and is continuous with that narrated in the Bible. He should understand that Christian missionaries and social workers are the modern representatives of the old prophets and apostles. In no other way can the teaching of the Bible be made so authoritative for present day living.

From the senior grades onward the principle of elective courses should be increasingly adopted. The most fruitful study will follow

the lines of personal choice and interest. The number and quality of such elective courses is abundant and is growing every year. They give opportunity for the broadening and enrichment of Christian culture that should not be overlooked.

The Pilgrim Graded Lessons furnish a carefully planned and well-executed course of instruction for all grades from Beginners to Adults. They include special lessons on missionary heroes and heroines, church history, social service, Christian living, and the duties of church membership. The pupils' textbooks and teachers' manuals are among the best published. Excellent helps for teachers and officers are also found in **The Pilgrim Elementary Teacher** and **The Church School**.

2. **Worship.** Training in the spirit and practice of worship is a vital element in the religious education of the child. It is a responsibility which devolves particularly upon the church school for the reason that so large a proportion of the children in its membership are not getting this training in the church service.

In the act of worship the child gains a more realizing sense of the presence of God, deeper feeling of human fellowship and a stronger impulse to right living.

To meet these needs, the service of worship must be carefully planned in advance, must have unity of thought and dignity without undue solemnity and must be sincere. The thought and aspirations which are expressed in the hymns, prayers and other parts of the service should be such as are real to the child, arising from his experience. The indiscriminate use of all sorts of material, chosen at random, which unfortunately characterizes too many of our so-called "opening exercises" is not true worship and is conducive to disorderly and even irreverent habits of thought and feeling.

The music should be of a high standard. It may be "singable" without being trashy. Too much of the music in use in our Sunday schools is doing for the spiritual taste of our children what the cheap magazine is doing for their literary appreciation.

The period of worship should be protected from interruptions and distractions. In most of our best churches late-comers at the services are requested to remain quietly at the rear of the room and are seated at definite points in the service to avoid disorderly interruption. As much, or even greater care should be taken to make the training of the children in worship orderly and reverent. Some of the interruptions which call for special attention are caused by secretaries distributing class books and papers, the marking of records and transaction of other class business, and conversation carried on by visitors, too often parents or church officers. There should be a time and place in the program for all legitimate business without interference with worship.

The example of teachers is a powerful factor in making or marring this service. Reverence and interest displayed by the teacher will have its effect upon the class as will also the opposite attitude.

The training in worship may be intensified by giving pupils and classes the opportunity to take the leadership. Even the younger pupils may be given special parts under supervision. In the Intermediate department classes may take charge of the entire program with such guidance and help as may be needed in planning it. With Seniors and Young People it is well to make this the general rule, letting the classes take turns in carrying the responsibility of

the worship period. This plan has proved its usefulness in many schools.

3. **Training in Service.** No amount of instruction and study will bear its fruitage in character without opportunity for expressional activity in service. The inspiration and impulse arising from the teaching of the lessons will die away or degenerate into weak sentimentality unless it be carried over into habit and character through expression.

The program of each department should provide for definite, graded training in service. This will come through acts of practical helpfulness, individual and cooperative, at home, in the church and church school, in missionary work and social service in the community and throughout the world.

In order that such training may be of the greatest value it should include opportunity for the exercise of initiative and planning as well as the carrying out of plans. Projects of service and giving should be carried on in which the pupils should consider the merits of several different possible objects, make their own choice on the basis of such consideration, discover the particular needs of the cause or object chosen and plan and execute measures for meeting these needs. Guidance and counsel will be required in proportion to the age and experience of the pupils, but this should be so given as not to interfere with the proper degree of free choice and initiative on the part of the pupils.

This has special bearing upon the matter of giving. To persuade children to give money and then appropriate and use it without giving them any choice in the matter is not developing the habit of intelligent and loyal benevolence. Even though formal reports may be made to the school as to the manner in which the money has been appropriated this will not take the place of such methods as have just been suggested.

Emphasis should be placed, not so much upon the amount given, as upon the way in which the money has been secured, and the measure of real interest which it expresses. A smaller gift of money honestly earned, or saved by self-denial from funds which are really one's own, means more for the establishment of generous and systematic habits of benevolence in years to come, than does a larger gift secured by asking father or mother for "something for the missionary collection."

As soon as pupils are old enough to have regular allowances or to earn money of their own the practice of stewardship, the setting aside of a due proportion for benevolence, should be cultivated.

The time afforded by the session of the school is manifestly inadequate for a good program of service activities. The organized class will carry its work over into the week and will meet at other times than on Sunday for this purpose. Here is also the opportunity to correlate the work of the school with the boys and girls clubs, scouts, camp-fire girls, Endeavor societies and similar organizations. The membership of these groups will be largely the same as that of the corresponding department of the school. The instruction of the latter may be consciously related to the expressional work of the former, to the mutual advantage of both.

4. **Evangelism.** The main purpose of all the instruction and training of the church school is to lead the pupil to a definite and intelligent choice of the Christian way of life and also to strengthen and establish him in habits of life and conduct appropriate to such

a decision. A program of instruction, worship and service based upon the ideals here presented leads up to such decisions.

Normally, for the child reared in a Christian home and a Christian church, life should be a series of choices in the right direction. He should never know himself to be other than a child of God and his experience should be that of an ever clearer understanding and acceptance of this relationship.

This does not at all exclude and should not lead us to overlook the reality of spiritual crises in the life of the child and the need for definite acts of decision and self-commitment. The value of these will usually be in proportion to the degree of spontaneity which characterizes them and the absence of undue external pressure. But they should be prepared for and certain definite methods be adopted to bring them to pass.

General Christian experience and careful study of thousands of cases support the conclusion that such decisions usually occur at one or the other of two periods in life, the ages of 12-13 and 15-16 respectively. These periods should therefore be regarded as times of special opportunity and the course of study and training should be planned accordingly. Before the age of 12 the effort should be made to give the pupil the knowledge, ideas, feelings and habits which will predispose to the right decision when the opportunity is given. Before the age of 15 the pupil should have the opportunity to consider the question of his personal relation to God and to the Christian church.

It is an intensely personal and delicate matter and one that requires the utmost wisdom, tact and skill. The practice of having a set time, such as a Decision Day each year, has its dangers and difficulties as well as its advantages. The chief danger lies in the tendency to apply methods of persuasion or pressure indiscriminately to pupils of varying ages and temperaments. The principal advantage lies in the fact that it may bring the question up for consideration in a natural and impersonal manner.

An increasing number of churches are following the plan which has its parallel in the Confirmation Day of other denominations, concentrating upon the Easter Communion as an especially favorable time for children and young people to join the church. When this is done preliminary classes should be held for instruction in the nature and meaning of Christianity and the claims of the church upon the personal life.

5. **Vocational Guidance.** The importance of what a child does at home, in school and at play cannot be stressed too strongly. But what that child is to do for eight or ten hours a day when he becomes a man is certainly no less important. The church owes it to her youth to help them choose their vocation. To drift into life-work is dangerous; to be a misfit is a life-tragedy.

Vocational guidance in the church should never be merely the attempt to influence as many young people as possible to enter the Christian ministry. Jesus as a carpenter grew in favor with God and with men. Wherever men and women with love for Christ's Kingdom in their hearts do honest and useful labor, there Christian work is being done. It is as much the business of lawyer, doctor, merchant, farmer, teacher, laborer as it is the business of the minister to build the Kingdom of God.

Jesus gave up carpentering, however, when he found more important work that he could do. Vocational guidance in the church should be the wise effort of its educational leaders to guide

young people into the choice of that work where they can labor most effectively for human welfare. No man has sufficient wisdom to tell another just what vocation he should enter. Nor has the church the required wisdom. Each person should choose for himself what he will do. But our youth should find the vocations where they can be their best and count their most. And in this the church can be of service.

(a) The church should endeavor to have its young people choose their life-work rather than accept some chance opening. The world is all too full of people unhappy because they merely drifted into the work they do.

(b) The church should assist its young people to make intelligent choices. Actual knowledge of the qualifications necessary for successful work in different callings should be brought to their attention. They should be shown, also, the opportunities for service which different callings afford. If there are over-crowded professions, and if there are undermanned callings where fine service is possible, the young people should know the facts. They should also be given every assistance in coming to a knowledge of their own aptitudes and powers.

(c) At least one duty the church cannot escape. The church itself must keep alive the motive which should determine the choice of a vocation. Clearly this primary motive should be the service to his fellow men that one can render in any offered career. Many agencies in modern life tend to convince our young people that "Look out for No. 1" is the first law of life. But essential selfishness is not man's duty, and the church must proclaim that fact. It must build into the very fibre of its young life the conviction that choice of a life career based on selfishness is a betrayal of Christian faith.

(d) The church has peculiar obligations with reference to the call to Christian leadership in one form or another of service. It should have special knowledge concerning the opportunities and needs in these fields, together with the qualifications and equipment most desired. But its actual conduct must conform to its public teaching. By the appreciation it shows of an able minister, the church will encourage choice young men to enter the special religious callings. On the other hand, where even church people measure a minister's ability by the meagre salary they pay him, no able man can be expected to work. When a high regard is shown for all those intangible values which make life rich, the church can secure the best leaders for its work even where it cannot compete in the offering of alluring salaries.

(e) **Suggested Plans.** The work of the church in vocational guidance may well center in a Vacation Day. This is one way in which the church can proclaim the Christian duty of choosing a life-work as a field for service. The young people and children might well receive formal invitation to a special morning service of the church.

A college day has been an attractive feature in the life of many churches. Members of the church who are in college tell of college life, graduates tell of what a college education means, etc. The young people of the church of high school age will, of course, be the guests on such occasions. Such a meeting might be held in the evening of Vacation Day.

It must be borne in mind, however, that all this work cannot be done adequately on one special day. In most communities there

are people able to give valuable counsel and information. In meetings of the young people's societies, in life-work forums, at special meetings of organized classes, the expert knowledge of these people should be used when possible.

6. **Teacher-Training.** Leadership in religious education calls for the best possible preparation, both spiritual and mental. Sound Christian character is fundamentally essential. Without this no amount of technical training will make a good teacher of religion. In addition to this the teacher should have thorough knowledge of the subject matter, child nature and teaching method and skill in the application of this knowledge.

The teacher-training work of the church should include two things: (a) the training and development of teachers already at work through classes and conferences such as have been described; and (b) normal study classes for young people as part of the graded course in order to develop a supply of trained teachers for the future. The rapid development of Community Training Classes or Schools of Religious Education is a valuable factor in this work. **The Pilgrim Training Course for Teachers** offers good material.

IV Special Phases of Religious Education.

Two aspects of the educational program of the church which are of special importance in view of the present world-situation are Missionary Education and Social Education.

These are not to be thought of as separate from the rest of the program, certainly not as incidental to it. They should determine the spirit and objection of the whole.

1. **Missionary Education.** Missions is necessary both to the upbuilding of the Christian church and to the development of Christian character in the individual. It is a spiritual dynamic, the love of Christ constraining us to create a world-brotherhood in which each shall help the other to secure his fair share of the good gifts of God.

The follower of Jesus must cultivate the attitude which He took toward others and consistently express this attitude in acts of kindness, justice, and helpfulness toward all people, of whatever nation, race, or social condition.

This makes necessary the study of human conditions and needs among all people, the history of missionary achievement, in order that we may build wisely upon the work of the past.

The crying need of the old world for help in the readjustment and reconstruction of her affairs, and the duty of America to bear her share in this task wisely and effectively makes the study of missions even more imperative at the present moment.

If missions is to make its best contribution to the spiritual life of the church and of the individual it must rest upon a sound educational basis. It must not be promoted too exclusively from the standpoint of money raising, pressing as this need may be. The test of success in missionary education is to be found, not merely in the immediate financial returns but in the results produced in the lives of those who are being educated. The main objective should be the establishment of missionary knowledge, interest, and active service on their part.

A serious failure on the part of the church has been that it has not sufficiently inspired its members with the divine passion for humanity to bring more of our young people to give themselves to

missionary service as a life work and to make their parents willing and even proud to have them do so.

The program of missionary education should be as carefully graded as any other. It must be adapted to the needs of the child in the various stages of his development, appealing to his best impulses, giving guidance and purposefulness through sound knowledge, and helping these impulses to pass over into habits of life through expression.

The fundamental aims of the missionary education program in the church, with suggestions as to organization for this purpose the agencies of the church through which it may be promoted special methods in missionary education, and other helpful information may be found in the manual **Principles and Methods of Missionary education.**

2. **Social Education.** One indictment to be brought against modern religious education is that it does not "carry through," until it results in Christian public action. Education for citizenship must become the program of a justifiable scheme of religious education. This is not to be the province of any special department of the Church. It must begin with the youngest groups in the Church School. The children must be trained in appreciation, loyalty, and in constructive activity at home, on the playground, in civic life and in industry. The socialization of the curriculum cannot be accomplished by the adding on of certain special courses. It requires a shift in the fundamental point of view of all the courses.

There is much to be commended in the activities of organizations like the Boy Scouts, the Camp Fire Girls, and the good citizenship program of Christian Associations and Endeavor Societies which should be incorporated in the program of the Church School. The Open Forum and the Forum Discussion class have become important agencies in the training for citizenship. The Forum Discussion Class is a possibility in most churches even where regular outside speakers are not available. There are three plans which have proven successful in these classes.

(a) **With regular outside speakers.** The value of this method lies in the fact that it gives a specialist every Sunday who can probably bring a larger technical knowledge than could be otherwise available. It is often hard, however, to secure a succession of speakers for the period over which the class is conducted. Often a central committee, representing all the churches of the city, can prepare a list of speakers available for all the Forum Classes and thus make easier the problem of securing speakers.

(b) **With study outlines.** The Social Service Commissions of the various churches have prepared special study courses designed for use in groups of this kind. The courses take up such subjects as the Christian view of work and wealth and questions having to do with the practice of citizenship and while opening up the course in a large way, they throw upon the class the necessity of formulating its own conclusions.

(c) The third method which has been successfully used is for the class to choose some topic which it wishes to discuss for four Sundays. A questionnaire on this topic is sent out to some one hundred and fifty or two hundred people in the community asking them certain specific questions bearing on this topic. Their answers are analyzed by a committee of the class; part of the answers are read and form the basis for discussion during the time when the

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class is studying this subject. As an illustration, one class was discussing industrial questions. One hundred letters were sent out to as many employers asking, "If my employees saw my industry from my standpoint, what would they do?" A similar question was sent to one hundred employees. They were asked, "If my employer saw the business from my standpoint, what would he do?" The answers were of value in themselves and when analyzed and the best of them read before the class they provoked an interesting and profitable discussion. Incidentally, they brought a large attendance of people to the class.

V. Extension Work: The Home—Weekday and Vacation Schools—Cooperation With Community Agencies

Inasmuch as every influence which touches the life of the child has a share in his education and, as religious education cannot be segregated from these factors in the total experience of the child; the church cannot restrict its educational activities to what goes on within its own four walls. It must take account of, cooperate with, and endeavor to influence for good the total environment of the child.

1. **The Home.** First and foremost of all the forces which touch and mold the life of the child are those of home and family. This is the first environment of which he becomes consciously aware.

His first ideas of God are gained from his parents. Father and mother are the only God the infant knows and for several years God is interpreted to him by them, not so much by what they say as by what they are.

His first social group consists of father, mother, brothers and sisters. These persons and personal attitudes developed between them are the great character forming influences of the home. In the atmosphere of the home the child passes the most suggestible years of his life. His first and often his most enduring conceptions of law and order, of justice and of kindness, of obedience and of love and service are formed in the home and through the experiences of family life.

The primacy of this function of the home in the religious training of the child cannot be over-emphasized. No other agency can possibly take its place.

No parent can evade this responsibility or assign it to the church or to any other agency. No wise Christian parent will desire to do so.

In view of its vital importance dare we attempt to draw up the specifications for an ideal Christian home? We may at least give some suggestions as a working basis.

Its spiritual atmosphere will be that of whole-hearted, joyous love of God, finding expression in simple trust, sincere reverence and unaffected worship, and in the acceptance and enjoyment of all the good things of life as the gifts of a loving Heavenly Father.

Its discipline and the mutual relations of its members will be governed by Christlike principles of justice, kindness, helpfulness and love, consistently applied.

The attitude of its members toward all other people will be that of genuine brotherly kindness in the spirit of Jesus.

Its standard of values will be that of Jesus, setting the spiritual above the material, regarding service as the highest privilege and injury to character as the greatest calamity.

The church therefore has a fundamental responsibility toward the home. It will endeavor to help parents understand their own children, realize their needs and problems, and know how wisely and effectively to help in the solution of them. It may undertake this in part through sermons upon home matters, problems of childhood and kindred subjects. But it should offer a more thorough and systematic course of instruction.

These subjects should find place among the electives of the Adult Department of the Church School. Mothers' Clubs and Parents' Classes should be organized, meeting at the church or at the homes of members during the week for the study of religious education in the home.

This work should be organized as part of the program of the Church School. The Home Department should be something more than the mere circulation of lesson quarterlies among shut-ins. It should reach and minister to the needs of parents especially those in whose homes younger children are growing up. The Home Department and the Cradle Roll should be administered in close cooperation. The coming of little children into the home is a critical time in the church relationship of parents. It is apt to interfere with regularity of church attendance. At the same time it is a period of new interest and of greater responsibility and need. The church should meet these needs in a helpful and practical manner.

2. **Week Day and Vacation School Religious Instruction.** A broken hour once a week gives insufficient opportunity for teaching children anything. The week day session for religious instruction is fast becoming recognized as a necessity, and an increasing number of churches are undertaking this work.

Moreover, it is ever more clear that America needs all the benefits of her public school system. This common meeting ground for the childhood of the country under teachers held to a common standard of training and efficiency is essential to our democracy. It is necessary, therefore, for the protection of this right of American children that we established in every community the opportunity for the religious nurture of all children under the direction of the churches, as a supplement to their public education.

A. **Method.**

(1) **How Initiated and Launched.** Week day instruction or a vacation school may be established in one or the other of the following ways:

(a) The pastor or layman who has the vision may gather a group to study the problem secure the approval of the church and launch the work.

(b) The religious Education Committee may take the initiative as a result of their study of the community relations of the church.

(c) The Ministerial Union or Committee of the Church Federation may organize a community board drawn from the most capable persons in the community.

(d) The initiative may be taken by the county or district Sunday School Association.

(2) **How Controlled and Supervised.** In the local church week day instruction should be under the same control as the rest of the church school. Community work should be under the control of a board or committee especially delegated to this task from the body that launched the work.

(3) **How Financed.** The financing of the enterprise will depend

largely upon the way in which it is launched, but it is clear that it must be done by the church people acting either individually or in federation. The best results have followed where the churches have made this work a part of their regular budget. Week day work in the local church becomes properly an integral part of the church school and should be financed like the church school itself.

(4) **How Housed.** Rooms and equipment should be adequate and should compare favorably with those of the public school. Where community work of a really cooperative sort is possible, a plan can be worked out for the use of church buildings located near the school buildings.

B. **Curriculum.**

In deciding what material to use for week day instruction we must emphasize more strongly than ever the necessity of considering the child and his needs. He will now be having his religious instruction in the Sunday School, in the week day school, and in the home. It is desirable in order to spare him confusion and loss that a well related program be made for at least two of these, the Sunday and week day sessions.

The available material includes the regular graded courses used in the Sunday school, the material prepared for the religious vacation day schools, a large amount of very worth while missionary and world fellowship material, and a growing number of textbooks especially prepared for week day schools.

C. **Principles Involved.**

(1) **Good Educational Standards.** Many experiments with volunteer teachers have ended in the employment of paid teachers for the work for the week day religious instruction. Some churches are, however, finding it possible to carry on a small work without paid teachers. So far as ascertained this seems to be in every case where the pastor is in fact a competent teacher and supervisor. No church with such a pastor need hesitate to put on the week day program. The cost of maintaining classes then becomes very small.

Discipline must be maintained. Proper supervision will eliminate any difficulty on this score and religious education of any value is impossible where a problem of disorder obtains.

The curriculum must be of a standard to recommend the work to school boards and others who must be convinced that it is worth the pupils' time to take the work.

Most important of all, religion must be taught. Not a course in ethics nor a mere study of the Bible as literature or history can satisfy our requirements for religious instruction, but the character and spirit of the teacher, the method of the hour and the material of instruction must carry religion to the pupil.

(2) **Separation of Church and State.** The principle of separation of church and state has been established in our democracy at great sacrifice. It must be preserved even at great cost to us. We encourage the use of school buildings for all true community purposes. All gatherings which bring into a common assembly the people of the community irrespective of their faith, politics or financial standing may legitimately be held in the community buildings, the public school. No others should. This excludes classes in religious education even though by common agreement they be

held by different church bodies in different rooms of the school building.

If you do not wish to see teachers of other faiths taking charge of this work in communities where their adherents are in a majority, do not in any locality establish the precedent of using the public school building for Protestant religious education.

Public school credit for work done in week day classes in the Bible is permitted by state law in several states, is prohibited by law nowhere. It should be understood from the first that the work thus credited can be only a part of that which is given in the week day session, that the best of what is received cannot be measured by school board tests.

A relationship with the public school that involves no possible interference with the principle of church and state and that has much value for the strength of the week day session is in the matter of time. In Gary, Toledo, Van Wert, and a number of other places the children are being excused from a school period one or two days a week on written request of parent or guardian to attend a given religious school session. Two grades at a time are usually sent out to the church which houses the work. This makes it possible to use the whole time of well equipped teachers of religion throughout the week. The principle involved here is the same as that upon which children are excused at the parent's request for regular music lessons or for other purposes.

The practical difficulty involved in dismissing part and not all of the children of a grade at a given period, and of keeping track of attendance is small, and has been successfully worked out without friction or dissatisfaction in the places named, and in some others. Until real cooperation can be secured between those interested in Religious Education and those concerned in public education no attempt should be made to secure time from the public school. When a worthwhile program is demonstrated by week day classes held outside of school hours, the respect and cooperation of the school authorities is already won. Catholics and Protestants are working cordially together in this way. One pastor says "In the meantime, the important thing is that we are demonstrating that something can be done, and others should be urged to get into the game. ***The thing we are doing can be done **almost anyhwhere at once** and with **very little expense.** And it **should** be done. Ninety-three per cent. of the children of the community in grade schools are taking the instruction."

Very much of what has been said of the week day work applies also to summer vacation work.

3 **Cooperation of Churches in Religious Education.** A great deal of the work in religious education requires interdenominational organization for its effective prosecution. The denominational units often do not represent groups large enough to bring the greatest economy of effort. It is not always possible to draw the line which will determine whether or not the returns will come from denominational or from interdenominational organization. Where a church is large and can summon a large constituency, denominational effort and individual church effort is to be recommended. However, in a large number of cases work can be best prosecuted by the coming together of a number of religious groups in cooperative effort.

(a) **Cooperative Effort in Religious Education.** In a great many communities those who are interested in religious education and in teacher training gather for study and discussion. These schools

have been called Community Schools for Religious Education. They represent a notable attempt upon the part of Protestant leaders and others in the community to combine forces and further a common cause. The need of developing special institutes for leaders is as real as the Officers' Training Camp in times of military mobilization.

(b) **Institutes for Rural Leaders.** For a number of years the churches have been promoting successful institutes for rural leaders. Here have gathered the ministers and the teachers who have been interested in getting a vision of a better rural order. This should be encouraged in every possible way.

(c) **Institutes for Industrial Leaders in the City.** That which has proven so successful in the country should be duplicated in the city. To these institutes should be invited representatives of both capital and labor and the problems of capital and labor should be faced from the standpoint of the Church. A number of such institutes which have been recently held have proven of great value.

(d) **Young people's Institutes for Religious Education.** Next to the training of leaders the training of young people in special institutes along lines of social education is important. This can often be accomplished in connection with other institutes. The summer conferences have accomplished much in making use of the leisure time of young people for special training.

(e) **Adaptation of Sunday Evening Services.** The use of the Sunday evening services for community worship and for social education has proven to be an effective means for creating social sentiment. The union Sunday evening service generated a great deal of the sentiment which drove the saloon out of America. The adaptation of this service to the promotion of other causes offers large possibilities.

(f) **Cooperative Church Forums.** The Interchurch Forum on Sunday afternoon or Sunday evening is being used to a large extent by our churches. Over fifty per cent. of the open forums in the United States are in the churches. They have contributed much to freedom of speech and intelligent discussion on public questions.

(g) **Shop Forums.** The shop forum sometimes under the leadership of the church but frequently under the leadership of Christian Associations affords an opportunity of reaching men at leisure periods in the shops and has proven to be an effective means of education.

(h) **Organized Play.** It is always a question as to how far the churches should seek to organize the play life of its people. Manifestly it cannot hope to control or even to direct all of the play life of vigorous young people who are provided with opportunities for recreation by their homes. Again, a great deal of the organized play can be turned over by the church to the Christian Associations which should always be considered the allies of the church in any work of this kind. The play life of the young people of the church and community should always be a matter of concern to the church, and the church should take a constructive positive attitude toward it. One of the great reasons why the church should be interested in play is that the young people learn some of their finest lessons in democracy, fair dealing in the associations on the playground.

(i) **Use of the Motion Picture in Social Education.** Community motion picture exhibits may help to educate and unify a community.

4. **Cooperation with Community Agencies.** In every community there are developing certain agencies which stand for the welfare

of the community and with which the Church should have a co-operative relationship. These agencies vary as the type of the community varies. In the rural community there is a necessity for cooperation with certain organizations which stand for rural welfare. In the same way there are certain organizations which are peculiar to the city and to the village. A cooperative program of the Church in any community calls for a working alliance with some of the following agencies:

a. Corrective and reform agencies, Juvenile Courts.
b. Social welfare agencies.
c. Commercial and industrial agencies.
d. Civic groups.
e. Educational agencies (Libraries—Public schools).
f. Other religious agencies.

L. A. Weigle
H. F. Evans
Harry Wade Hicks
Hugh Hartshorne
Norton M. Little
Albert E. Roraback
Laura H. Wild

REPORT OF THE COMMISSION ON THE CONGREGATIONAL WORLD MOVEMENT

I. The Task

The National Council in creating the Congregational World Movement at its meeting in Grand Rapids sketched distinctly though briefly the main outlines of its task. The project thus indicated is of magnificent proportions.

The Minutes of the meeting of the Council record the chief features of the Council's action as launching a five-year program which shall include all our common undertakings, missionary, educational, social and evangelistic, a central feature of which program shall be a united denominational budget of annual expenditure, to be provided by an Every Member Canvass, and which in the aggregate shall call for the raising of a minimum of fifty million dollars, "divided as the need shall appear."

Under this general statement of the task the Council specified certain particulars, as follows:

Development of educational and spiritual forces,

Aiding local churches to secure equipment and staff to conduct adequate activities,

A program of prayer,

A program of Christian work, including evangelism, religious education, church extension, community service, foreign missionary activities,

Enlistment in Christian life work, including the ministry, missionary service, church assistants, miscellaneous religious work,

A Campaign of Stewardship.

The Council further submitted to the consideration of the Commission a proposal that thirty million dollars of the fund be raised for the national denominational budget, especially to include the contributions from the churches to the Mission Boards and the gifts to the Pilgrim Fund,

and that the remaining twenty million dollars be raised for our educational institutions. It must be clearly remembered that this suggested division of the fund was not recommended by the Council but that it was proposed by the Commission on Missions and referred to the Commission on the Movement.

In the light of the events of the year and a half, it may be that the Council desires to modify the definition of the task as originally set forth. Your Commission has clearly found that it was not feasible to launch our efforts at the outset with full vigor upon every one of the features named in our charter.

In subsequent paragraphs this report will tell what has been done under each of the foregoing headings.

II. The Agency

The Council in creating the Commission used as the nucleus the already existing Tercentenary Program Commission of twenty-five members, instructing this group to enlarge its number by inviting ten nominations from the National Mission Boards, a nomination from the Board of Directors of each State Conference having more than 5,000 members and one additional for each 25,000 additional members or major fraction thereof. On this basis there has been built up a Commission of ninety-four members, in which the entire nation and every interest is adequately represented. The Commission has held 7 meetings with excellent attendance in every case, as high as 80 members being enrolled on certain occasions. The Commission chose as its name the title "The Commission on the Congregational World Movement." Dr. Lucien C. Warner has ably served as Chairman.

An Executive Committee of 29 members was appointed, The Executive Committee has had 19 meetings, the sessions in most cases continuing from early morning until late afternoon.

It was deemed necessary to have constantly available the wide technical knowledge of the promotional Secretaries of the Boards. They were accordingly invited to sit with the

Executive Committee as advisory members, with full freedom of discussion but *without vote*. It is important therefore to note that the decisions of the Executive Committee were not the action of the Secretaries of the Boards but strictly the expressions of a non-secretarial group. Mr. Wm. Knowles Cooper of Washington, D. C., has been the chairman of the Executive Committee.

The offices of the Commission are at 287 Fourth Avenue, New York, N. Y., occupying the rooms formerly used by the Board of Ministerial Relief and the Pilgrim Fund.

For the work of promotion, the country was divided into twelve Regions, each under the care of a representative of the Movement, appointed by the Executive Committee and reporting to it. These Regional representatives have been chiefly the promotional Secretaries of the Boards. In three regions, for geographical reasons, State Superintendents have been asked to serve as Directors. Under the supervision of the Regional Directors a large number of pastors and laymen and women have given time varying in length from a few days to several weeks for the purpose of carrying the program of the Movement down into the field to the individual churches and, through their committees, to the local membership.

In the main the Movement has been called upon to bear only the expenses of these loyal and earnest field workers. In the Emergency Campaign a modest per diem was made available, though frequently not called for. About half of the entire expense of the work of the Movement is for this service on the field, the theory being that the enthusiasm and the friendly helpfulness of the personal approach would not only serve more rapidly to carry the program to the local field but it would also make manifest that our effort is in the direction of cooperative fellowship, that we are seeking not the construction of machinery but rather the advancement of united service in the causes which we all hold dear.

The Commission was deeply appreciative of the fine and fruitful service rendered by the entire field organization,

beginning with the Regional representatives and reaching out into the committees in the local churches. Without such active loyalty the fine results would not have been possible and with such devotion we are assured of our ability to attain any standard which should rightly be set before us.

We would at this time bring before the Council the question whether the plan upon which the Commission is constructed, and according to which its members are selected may not wisely be modified.

Several important considerations may be named.

1. The program of united and vigorous promotion should be continued. It has already more than doubled the rate of receipts on the apportionment and bids fair nearly to treble them within this year. It coordinates the promotional efforts of more than one hundred recognized agencies. The churches greatly prefer this united budget in contrast with an almost endless sequence of appeals.

2. The temper of the churches favors the simplification of organizations and societies. The churches are certainly opposed to unnecessary multiplication of agencies. Therefore we may well seek to reduce the number of societies and commissions.

3. Any organization to which may be committed so important and so wide a work of promotion should be thoroughly representative of all parts of the country and of all associated interests. It therefore can not be a small body.

4. Our experience during the past eighteen months has revealed a close relationship between the Commission on Missions and this Commission. In fact it has frequently been impossible to tell to which commission certain important matters pertain. Both commissions have on several occasions united in appointing committees for important matters, such as the Calculating of the Apportionment, Relationship of the State Conferences to National leadership, Survey and Educational Institutions. These are but examples of the interweaving of the functions of the two commissions.

The suggestion is therefore offered that the Council amend article XI of its by-laws so as to make the Commission on Missions widely representative of: 1. The Boards; 2. The State Conferences; 3. The Churches at Large. Thus a Commission of about sixty members might be selected. Commit to this enlarged body the three following duties:

1. The Initiative and Judical functions hitherto entrusted to the Commission on Missions.

2. The Promotional work hitherto pertaining to the Commission on the Movement.

3. The interests of the Educational Institutions associated with Congregationalism.

When the enlarged Commission on Missions is ready to undertake the work, the Commission on the Movement should be discharged.

III. The Financial Work

Your Commission was compelled to make its first approach to its task in an effort to secure considerable sums of money. Coming to the churches at the very beginning with the financial issue has had the somewhat unfortunate effect of creating the impression that the chief work of the Commission lay in the direction of financial promotion. This seems to be unavoidable, inasmuch as the Boards and the schools were in an acute financial crisis and a large sum was needed immediately to avoid grave consequences.

There was accordingly launched an Emergency Campaign in the spring of 1920. We made every effort to secure a careful report of the amount subscribed and it appeared that about $1,750,000 had been pledged. Collections under the Emergency subscription are still coming in. The Treasurer's report appended to this will indicate the total thus far received. To the amount reported by the Treasurer should be added a large but undetermined sum which was paid directly to the Boards as though it were the result of subscriptions under the old apportionment, though we know of many thousands of dollars thus turned in which

were really payments of subscriptions under the Emergency Campaign.

Scarcely had the Emergency effort been carried through before it was necessary to undertake the canvass for the Apportionment for 1921. This Apportionment was made out on the basis of $5,000,000, plus approximately 14% as a factor for safety, it being well understood that in the process of assigning the National Apportionment to the churches through the Associations and Conferences there would inevitably be substantial reductions in the figures as they passed from hand to hand. It therefore appears probable that the churches have accepted an Apportionment of somewhat less than $5,000,000. The canvass for the 1921 Apportionment was made at dates chosen by the individual churches, beginning in December and running on into June of this year. Because of the Emergency Canvass of last Spring, it proved impossible to bring the churches to a uniform date in December.

Active effort is now under way to secure careful reports covering the subscriptions made on the current Apportionment. We have in hand at this time reports from 1209 churches, indicating subscriptions and expectations amounting to $1,008,460. We also know that many churches which have subscribed considerable sums have made no reports to us. Careful conference with the heads of the various State offices would indicate that we may reasonably estimate a total subscription of $3,350,000.

Many churches are making their subscriptions payable in twelve months from the date of the canvass, and as these dates have run along from December, 1920, to June, 1921, it is impossible now to know accurately how much actual money may be expected in the calendar year of 1921.

Your Commission has viewed its work of promoting the Apportionment in wider terms than the obtaining of a specified amount in this calendar year. We have rather thought of the task as the *lifting of the level of giving*, in the expectation that once a higher standard is firmly established, we are not likely to recede from it but rather to

continue to advance. Consequently, the endeavor is to bring the giving up to the rate of $5,000,000 in twelve months rather than to secure any specific amount of cash in any particular fiscal period. We believe we may safely say that the rate of giving at the present time is therefore at the level of two-thirds of the five million dollar goal.

Beginning in 1910, the Year Book adopted a plan of reporting the benevolent gifts under the Apportionment according to which the figures are made up by the Societies and not by the churches. In this way the reports reveal just how much the Society treasurers have actually received. Since that date it has been possible to run a dependable comparison year by year. The following tabulation is interesting. The first column is of the years, the second column of the gross amount reported, and the third column shows the per capita rate resulting from dividing the gross contributions by the number of members. The Council will note that the average for the first ten years is $1,318,619. In 1919, when our first united effort was made, there came a substantial increase, about $340,000 more was given than the year before, and in 1920 we have more than doubled the ten year standard.

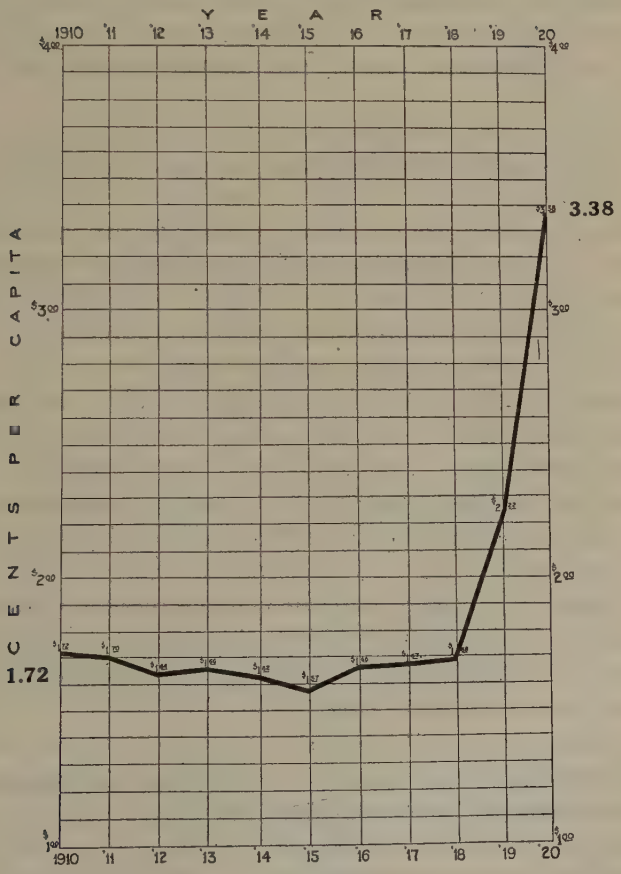
CONTRIBUTIONS OF CHURCHES TO MISSIONARY SOCIETIES

Year-Book Figures

Years	Gifts	Per Capita
1910	$1,269,409	$1.72
1911	1,253,372	1.70
1912	1,217,520	1.64
1913	1,245,998	1.66
1914	1,237,347	1.62
1915	1,233,990	1.57
1916	1,321,977	1.66
1917	1,351,683	1.67

1918	1,357,064	1.68
1919	1,697,834	2.22
Average for the ten years..	1,318,619	
1920	2,733,128	3.38
Increase for 1920 over the ten year average	1,414,509	

APPORTIONMENT RECEIPTS PER CAPITA



The first of the accompanying graphs reveals the trend of the giving of the denomination in terms of the individual response to the benevolent appeal. In spite of the utmost endeavors of all the Societies, and in spite of the fact that for the first years of this period the world was in profound peace, the rate of giving steadily decreased until in 1915 it had fallen to the discouraging figure of $1.57 per person per year. The only interpretation possible of such a small rate of giving is that part of our membership were systematic, proportionate and very substantial contributors, a larger part of our membership were haphazard givers, donating the uncertain gifts which result from occasional appeals; and it must also mean that a very large proportion of our fellowship do not even render such occasional response.

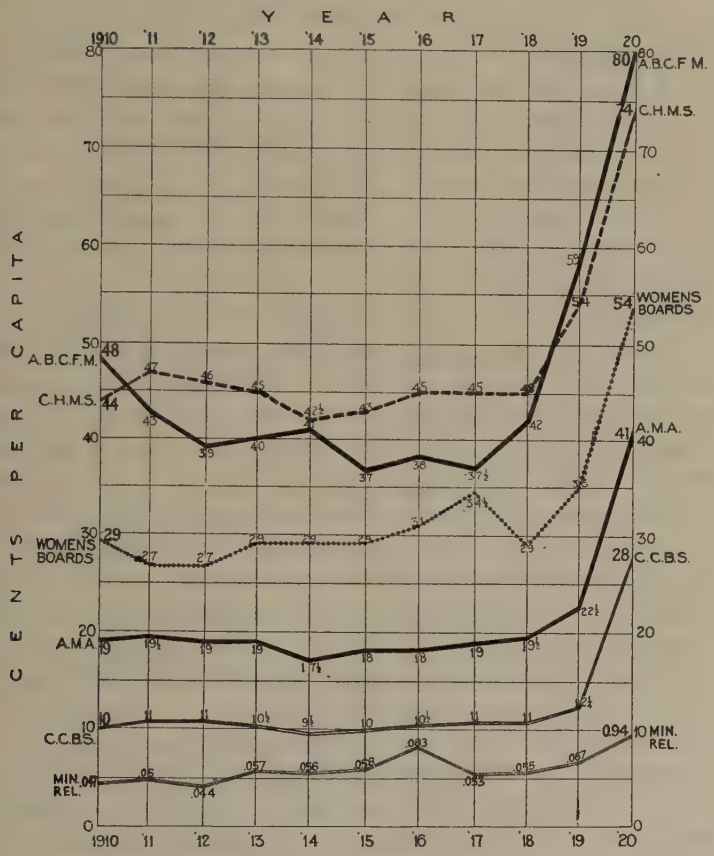
In 1916 we launched our Tercentenary program and promptly arrested the declining rate per capita, bringing us back to the figure of three or four years before, but apparently not being able to carry us back to the modest standard of 1910. In 1919, however, following the conference of the Missionary Boards in St. Louis, we launched our *first united promotional endeavor*. Teams were sent throughout the country to hold institutes with churches in small groups. A simultaneous campaign was advocated and literature was prepared presenting the whole set of interests as one great cause. The response to this endeavor was immediate and encouraging. The line of the chart indicates a startling change in the rate of giving, bringing the per capita up to $2.22. For 1920, the Movement followed substantially the same plans, being able, however, to operate them much more thoroughly and widely. The chart shows that the rate of increase was again accelerated, rising to the level of $3.38 per capita.

There can be no question as to the fact of this very notable advance in our giving. There was at first, however, some question as to the explanation of it.

It was urged by some that this striking improvement was due to the increased activity of some one or two Boards

which may have consequently received large contributions either from a few individuals or because of special emergency appeals.

APPORTIONMENT RECEIPTS BY SOCIETIES



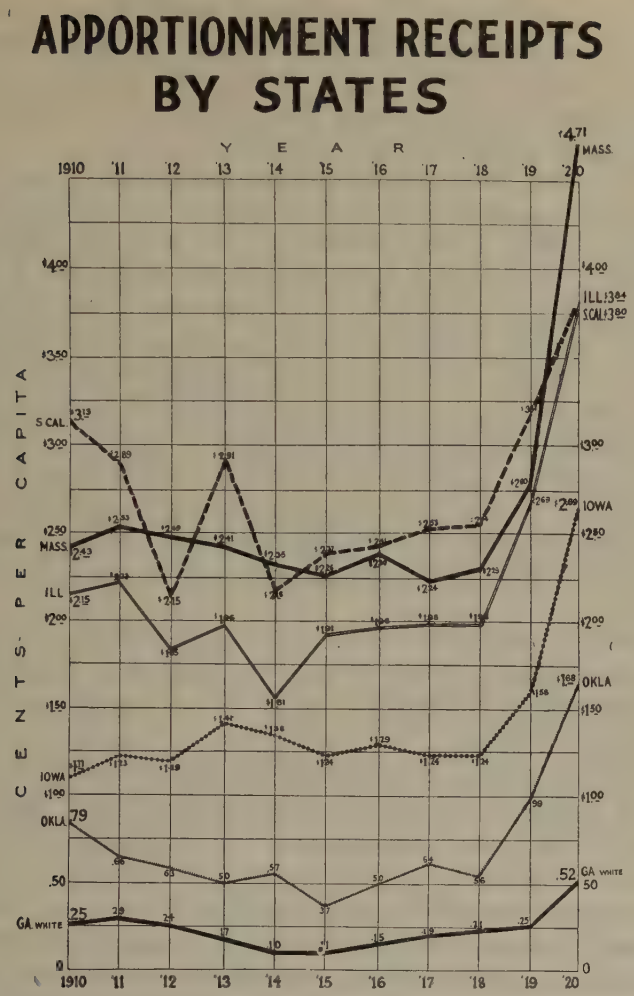
The graph No. 2 was prepared to ascertain whether the advance is due to the superior efficiency of some one of the Boards. An analysis was made of the receipts of all the Boards with the exception of the Education Society, where

figures could not be compared, due to its reorganization. It will be observed that the American Board, which led all the Societies in 1910, with a per capita rate of 48c, steadily declined in its per capita receipts until in 1917, it had dropped to 38c. Immediately, however, with the concerted effort, the receipts of the Board began to rise, until for 1920 they had reached 80c, a net increase of more than 90% over the figure for 1918.

The Home Missionary Society, State and National, reported in 1910 the rate of 44c per capita, from which figure it departed a few cents up and down, until in 1918, when it was receiving at the rate of 45c per capita. With our concerted effort its contributions rose to 74c, a gain of 65% over its standard in 1918. This is the lowest percentage of increase enjoyed by any of the Societies shown upon the chart. Nevertheless, it is a substantial advance over any former attainment.

The line of the Woman's Boards is of special interest, for it is generally recognized that these three Boards have created as effective an apparatus for collections as has yet been worked out by any single interest among us. These Boards began the period with a rate of 29c. For two years they dropped to 27c but returned to the level of 29c. In 1917, doubtless because of the Jubilee Canvass, they rose to 34½c. Immediately upon the conclusion of that effort they returned to the long established record of 29c. The concerted effort immediately changed the receipts of the Woman's Boards until in 1920, the figure had risen to 54c, a gain of 86% over the standard which had prevailed so steadily, except during the Jubilee Canvass.

The receipts of the A. M. A. have increased 116%, going from 19c to 41c. The Church Building Society made an increase of 155% over 1918, and the Board of Ministerial Relief made an increase of 100%. It is evident, therefore, that since all the Societies shared in the increased receipts, the improvement could not have been due to the good fortune of any one.



The question next arose as to whether the remarkable increase was not due to the distinct advance in some particular region, consequent upon local economic variations or because of the special efficiency of certain state organizations. The third graph represents an examination of the receipts by states. In making out the list it seemed wise to choose one state from the Atlantic Coast and another from the Pacific and one from the Interior, one state which

was urban, another which was largely rural; a state of the distinctly home missionary character and a state in which Congregationalism had no great inherited strength. For this purpose we chose Massachusetts, Illinois, Iowa, Oklahoma, Georgia and Southern California.

Endeavoring to ascertain whether these states were exceptional, we also worked out figures for nearly all the other states in which Congregationalism has any considerable strength. These which are shown on the graph are in no wise unusual. Beginning with the state which was highest in 1910, we have Southern California, giving at the rate of $3.13. Its figures fluctuated largely during the first half of the decade and then rose again to $2.64 in 1918. The united effort brought the figure of 1919 back to the point at which it stood in 1910. In 1920, the line rose to the level of $3.80.

The state chosen on the Atlantic Coast was Massachusetts. For ten years the gifts per capita ran distinctly lower than the level in Southern California and in general downward.

When the united promotion was launched, Massachusetts responded immediately and magnificently, and to exhibit its attainment it is necessary for us to run the line beyond the top of the map.

The state chosen from the Interior was Illinois. Again we are impressed by the downward fluctuations, a disconcertingly low figure being reached in 1915. The united promotion was followed by returns quite as striking in Illinois as elsewhere. Great credit must be given to the courage and devotion of the Illinois churches, two of which have undertaken apportionments of $45,000 each for 1921, and the subscriptions already secured by them will doubtless put these two churches at the head of the denomination's list of gifts made by local churches.

Iowa is the agricultural state here exhibited. During the latter years of the war, Iowa was probably at the peak of its prosperity. The gifts, however, show no advance to match the increased resources, but immediately upon the united effort, Iowa jumps forward with the other states.

Oklahoma is strictly missionary territory. Our work there has undergone profound readjustments during the last ten years. It seemed as though we were confronting a stone wall in the lack of local resources. The united effort in Oklahoma, however, produced equally encouraging returns and its line moves upward 300%.

The white churches in Georgia are, with but one or two exceptions, of very modest financial resource. The first effort of united promotion hardly touched Georgia, but in 1920 that state joined with the others in the Emergency canvass, and the line shows an increase of 100% accomplished in the single year.

The most casual examination of the curves shows that *every state made an immediate and a large change in the rate of giving as soon as the concerted promotion was undertaken.*

The increase in Massachusetts is specially noteworthy, both because of the gross amount of that state's gifts and also because of the large relative increase even though several important churches hesitated about participating in the united program.

The most striking advance of all was made by a state not exhibited on the chart, namely New Jersey, whose figure in 1910 was only $2.11, but whose gifts in 1920 had so grown as to require, were it shown, a chart twice as large as the one here used, having reached the fine rate of $8.17 per capita.

IV. Educational Work

From the beginning your Commission sought to advance the doctrine and practice of *Stewardship,* with special reference to its application to economic resources. The charts on per capita giving reveal the solemn fact that a minority of our members practice systematic proportionate giving to religious causes. At our request the eminent statistician and active Congregationalist, Mr. Roger W. Babson, made an estimate of the annual income of our constituents. His estimate was placed at two billion dollars per year, the income of the whole Nation being figured at sixty billions. If our people were to give a tithe of their probable income,

their response to the challenge of stewardship would be two hundred million dollars per year.

Granting that large sums are given to local and general philanthropies, there is still a very wide "spread" between two hundred million and the twenty-two million given to or through our own churches and societies.

Being persuaded that the practice of stewardship of income is fundamentally not a financial, but a spiritual expression, the Commission has sought to bring it to the consciousness of all of our fellowship by every appropriate means. To this end we have circulated 148,800 copies of a remarkable little tract written by Dr. Charles R. Brown. We have distributed widely other helpful writings. We have studied the experience of each church in its giving through denominational agencies for a generation past, and this history has been charted and sent to every church. Some have not displayed their charts, feeling that the statistics did not accurately reveal the facts; others did not exhibit their charts just because they did tell the simple truth. The vast majority of churches used them with many reports of approval.

We have prepared for the churches an instructive Referendum on Stewardship which has already been employed by hundreds of churches and many more plan to use it in the autumn.

The Stewardship Enrollment Cards have reached the remotest corners of the country and several thousand have been signed. They have been used as a means of crystallizing the doctrine into a decision. We have not sought to have them returned to our office. They are not a means of raising money, but of registering a deep conviction. Notably happy results were obtained in such churches as First of Burlington, Vermont; Appleton, Wisconsin; and others.

Missionary Education must underlie the whole work of kingdom extension. Without such education there can be no adequate wisdom in shaping policies, no ear open to the appeal for missionaries, and no resources for their maintenance.

Your Commission, therefore, immediately sought to make common cause with the department of Missionary Education of the Education Society. It was arranged that the Education Society should prepare or secure the materials for study and that it should consider and recommend the pedagogical procedure. The staff of the Movement undertook to make known these materials and methods in the endeavor to persuade the churches to adopt them and also to assist the churches to organize in each congregation suitable Standing Committees on Missionary Education.

We are not yet able to report how many churches adopted in whole or in part the proposed program, but we already know of literally hundreds which, as a result in part at least of our help, have systematically undertaken missionary education as an essential process in the church's life.

Special mention should be made of the numerous church-wide "Schools of Missions" conducted this last winter and spring. Apparently without exception they were highly successful.

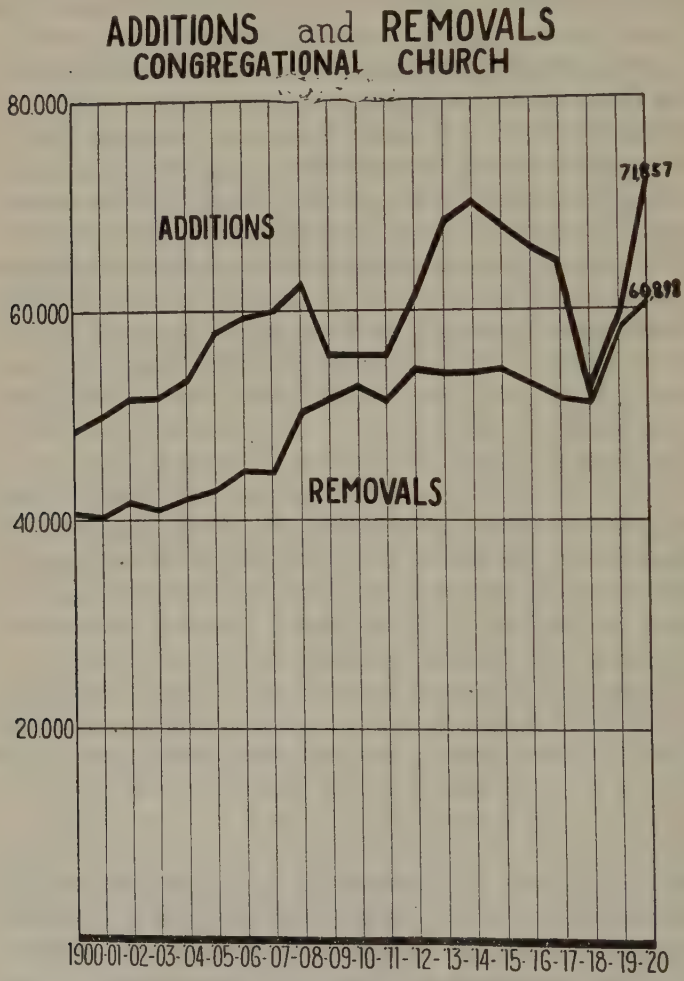
The Boards prepared and the Movement circulated a "Survey of the Missionary and Educational Work of Congregational Churches in all the world." This was issued in two editions. The total circulation was 109,000 copies. It is generally asserted that the denomination has never had another publication giving so clear a presentation or carrying so deep conviction as this Survey.

A four-page "Digest" and "Gist" of the Survey, prepared by Dr. Charles E. Burton, was circulated in 1,072,000 copies. A chart lecture entitled "Inasmuch" was issued and to date nearly one thousand sets have been ordered.

V. Evangelism

By joint action the Commission on Evangelism and the Commission on the Movement established an interlocking relationship. The two commissions have worked shoulder to shoulder, exchanging office staff, sharing each other's councils and labors, even to helping in the work of typing and shipping of materials. Securing the funds on which the Commission on Evangelism is supported is one of the

tasks of your Commission. We, therefore, rejoice with all the churches and with the Commission on Evangelism in the fact that the additions to church membership in 1920 are the largest for any year of the three centuries of our history in this country.



Recruiting

The recruiting of the Ministry and Missionary force is the greatest single problem before our churches. A num-

ber of agencies are now at work upon the task with earnest, though limited endeavors. Your Commission is eager to take hold of this great duty at the earliest possible moment.

Prayer

The earnest fervent prayers of the people of God give assurance of His leadership and form the channel of His power.

In the hour of grave perplexity concerning our work in foreign lands we were instrumental in sending to all the churches and homes a *Call to Prayer* for the week of June 19th, thus entreating the guidance and support of Him from whom we receive the "Great Commission."

During the winter and spring the "Fellowship of Prayer" was circulated in almost every church and in countless homes. The approval was immediate and sincere. By this simple means a very rich measure of good was obtained.

VI. Educational Institutions

The only policy we have followed as a denomination with reference to institutions of higher learning has been to establish them widely, to share with them in the struggle for support during the early days of small beginnings, and then to bid them Godspeed. We have seldom sought to control their boards.

The war laid great and unexpected burdens upon all educational institutions. The Movement was from the start committed to the schools. We have undertaken three lines of endeavor in their behalf.

First, a list of forty-eight institutions has been included in the Apportionment, and the churches are asked to provide 20% of their gifts in the Emergency Fund and 11½% of their gifts for 1921 for these schools. This figure has been accepted in many churches, while in other cases whole Conferences have cut out the schools entirely. However, we have, to June 1, paid over to the Educational Institutions a total of $202,159.14. Three colleges were granted, wisely or otherwise, preferred claims upon the amounts collected, and in just so far the other institu-

tions have received proportionately less. This experience has brought up the whole question as to the propriety of granting preferred claims in a co-operative undertaking.

The second line of work has been by uniting in joint campaigns in several states and districts, notably in North Dakota, South Dakota, Minnesota, Nebraska, Kansas and Missouri. These co-operative local campaigns have enjoyed a fair measure of success, the largest return being in Missouri. In all it is hoped that final receipts will approximate a million dollars to be divided among the participating interests. About three-fourths of that amount has already been subscribed.

The third step has been in the serious attempt to work out a denominational policy to cover the relationship between the schools and the churches. This has proven to be a very knotty question. We, therefore, asked the Commission on Missions to appoint a Committee:

(a) to survey the Educational situation, and
(b) to work out an inclusive policy.

A Committee was accordingly appointed with extreme care. Moderator Henry C. King accepted the chairmanship, and Dr. A. E. Holt, of the Education Society, was detailed to serve as its salaried secretary. The Movement has carried the Committee's expenses as part of its budget. Dr. King will report for his Committee directly to the National Council, in the expectation that appropriate definitive action may be taken.

Your Commission has felt that pending the adoption of an underlying policy by the Council, it would be practically impossible for us to launch any general campaign for permanent funds for the schools.

The Commission would suggest to the Council that it study afresh the whole question of securing large endowment funds for the schools, and, if it is judged expedient, to seek as a denomination to obtain a large amount, say $20,000,000 for this purpose, to consider whether the leadership should be lodged in a Commission of the Council. If all this is to be entrusted to a Commission, the Council

will doubtless realize how great an undertaking is involved in this wide program.

VII. Expenses of the Commission

The Council in organizing the Commission, indicated that the ratio of expenses might reasonably be put at 6%. It was expected that the Interchurch Movement would develop into a highly profitable agency. This expectation having proven vain, your Commission found it necessary, after the first few months, to take over the whole task.

We have resolutely carried on with the determination that our expenses, when running normally, should be well inside of the 6% mentioned by the Council. We have worked actively upon a five-year goal of $25,000,000 for the apportionment, and we have done, as indicated above, some minor works on the Educational endowments. As initial expenses are always disproportionately large, we found ourselves compelled to carry certain first payments which exceeded the proposed expense ratio for a few months. These payments, however, were most rigidly checked and kept well within proper proportions on the basis of a reasonable expectation of receipts.

The total expenses for all the work of the Movement from the beginning up to the 1st of June, 1921, amounted to $163,436.30. Against these expenses we are able to report the following items:

Contributions received and designated for the Emergency Fund to June 1, 1921, ...$1,049,001.50

Enlarged contributions received by the Boards on account of the 1920 Apportionment, ...$200,000.00

Contributions received to June 1, 1921, on account of this year's Apportionment $575,000.00

Total $1,824,001.50

On the basis of this reckoning of receipts the expense ratio as of June 1st is 9%. It should be remembered, however, that in the expenses thus far incurred we have already paid for practically all the work of promoting the Apportionment for the entire year 1921 and that a fair

statement of the percentage can be arrived at only when the full collections for the year are in hand.

Because of this overlapping of the period of collection, it may be more illuminating to make our study of expense ratios on the basis of the comparison of the average expenditure and the going rate at which the churches are now giving. As shown earlier, it is carefully estimated that our subscriptions for the year 1921 are running at the rate of $3,350,000. The expenses of the Movement are at the rate of $120,000.00 per year. On this plan of reckoning we find the expenses amount to only 3.58%, as compared with the 6% which was designated by the Council in establishing the Movement. An especially conservative comparison may be worked out by charging the entire expense against the "new money" which results from our effort. We believe this is not strictly fair but it is interesting. The Apportionment returns for the ten years preceding our concerted program averaged $1,318,619, and if the subscriptions for 1921 will yield $3,350,000, the resulting net increase is over $2,000,000. On the basis of this net increase, the expense ratio is 6%.

The Council may be interested to learn that the experience of other well organized benevolent enterprises has shown that it costs them about 33⅓% to develop new gifts under present economic conditions. In comparison with such general experiences, we feel that our record is noteworthy.

VIII. Special Gifts

The efforts of the Movement thus far have been largely directed toward promoting the Every Member Canvass as the most dependable and Congregational method of solicitation. It is universally recognized, however, that the Every Member Canvass can not adequately cover the field. We are, therefore, now actively at work upon plans and leadership for the development of individual gifts in larger amounts to be solicited from persons whose resources are of more than average proportions and whose interests run toward specific types of work. From the beginning the

Boards have received significant gifts from such persons. The need for such gifts was never greater than now. When the country has emerged from the distress due to deflation, may we not be justified in hoping that such gifts will again appear as large factors in the support of benevolent work?

We purpose also to seek legacies. In recent years, testamentary gifts have borne a very large part in supporting the work of the Boards. We hope to bring to the attention of all the people the large service which can be done for years to come through wise designation of their estates.

Conditional gifts also are increasingly popular and highly significant, both to the persons who make them and to the Boards to whom they are given. A uniform rate of annuity has been agreed upon by all our societies and under this plan a sure and highly profitable annuity may be obtained either for the benefit of the donor or for someone else whom he may designate.

We have asked the State Conferences to appoint State committees to operate with the Movement in presenting the appeal for these individual gifts, legacies and conditional gifts.

IX. Calculating the Apportionment

Again and again the Council has asserted that the Apportionment is not an assessment nor a tax but a **goal**, the objective of our desire and not the burden of our duty. The churches are manifesting a growing desire to attain the objective. If we are all to lift together the common load, each desires to have an opportunity to carry that portion of it suited to his strength. When the Lord gave talents, and consequent responsibility, to His servants according to their several abilities, He established a precedent which our churches, with but few exceptions, are eager to follow.

Your Commission has most painstakingly sought to work out the complicated and fluctuating standards of the Apportionment. It has been felt that the old apportionment figures could not be regarded as anything more than an indication of what may now be appropriate. War conditions have greatly changed the distribution of wealth,

and the whole country has attained a vastly increased per capita wealth in terms of dollars. Dr. Lucien C. Warner, as the Committee on Apportionment of the Commission on Missions, has developed with painstaking care a system of computation by which the National Apportionment may be divided among the states on the basis of a series of factors, including total membership, home expenses and previous Apportionment gifts. In only a few cases, where the denominational organization is relatively weak, have we found it necessary to depart seriously from the results of this method. The Apportionment figures thus secured have been sent to the State Conferences with the request that the Conference act upon them and that from that point on the assignment to Associations and to the local churches be made by the appropriate State and Association Committees, the Movement itself not endeavoring to influence this distribution.

Probably the chief problem of the apportionment before us at the present day arises from the feeling of many local churches that in the final allocations the assignments have not always been equitable. For one church that objects to the Apportionment *plan* there are probably ten churches that object to the *amount* apportioned to them individually. May we earnestly commend to the State Apportionment Committees the importance of satisfying the churches as to the method followed in dividing the State Apportionments among the local congregations.

It is manifest that no Apportionment figure, national, state or local, should be permitted to petrify into an unchangeable amount. It should be annually renewed and adjusted upward or downward in the light of changing circumstances. This is strictly true of the national figure, and it ought to be the practice all the way down the line.

X. Relationship with the State and Associational Organizations

The Commission desires to bear sincere testimony to the whole-souled cooperation of the Conferences and Associational Organizations of our fellowship. We have felt from

the beginning that no process should be developed which could in the least transgress the traditions of our denominational organizations, but that on the contrary, everything the Movement has sought to foster should be of such character, both in itself and in its operation, as to fit either immediately or at an early date into our regular denominational apparatus. We have accordingly endeavored to conform in spirit and in letter to the action of the Council taken at Grand Rapids in adopting the report of the Committee on Organization, and especially with reference to the matters touching the relationship of the parts to the whole. We believe it would refresh the mind of the Council and of the constituent parts of it annually to reread that able document. Several of our states are so carefully organized that they are able to touch every church and practically every relationship and in the most effective ways. On the other hand, the two states which head the list in membership and in giving have steadily declined to undertake any such conference organization. The Movement has therefore found itself confronting a wide diversity of state situations, and the development of plans which would meet all of these conditions has not been entirely easy. There are certain theories of polity which grade from the extreme of preferring the minimum possible organization on the one hand to the other extreme of viewing the State Conference as a miniature Council within its own bounds. It is interesting to discover that these two extremes for entirely antithetical reasons, have agreed in disapproving a central promotional agency; the first desiring no promotional organization whatever, the latter conceiving itself to be sufficient for most complete promotional work. It remains true, however, that the overwhelming majority of churches and states have found that a central commission, operating substantially along the lines followed by the Movement, has not interfered with the fullest local responsibility, while at the same time it has made possible things which did not and probably could not happen prior to the creation of the Movement.

Unless the Commission has instructions to the contrary from the Council, it will assume that the principles adopted at Grand Rapids under the head of "Organization" still represent the will of the churches as applied to all the parties interested in our united undertaking.

XI. Treasury Report

The report of the auditor, which is appended to this statement, contains the substance of the financial history of the Movement. It will be noted that receipts on the Emergency Fund, designated and undesignated, reached a total on April 30, 1921, of $1,009,778.18. Receipts up to May 31, the date of final preparation of this report, have added $39,223.38 to this total.

When the reports of the response to the Emergency appeal of 1920 reached us, there seemed to be reason to suppose that subscriptions had amounted to $1,700,000. The misfortunes of the Interchurch World Movement led to a very considerable canceling of subscriptions, as a widespread impression arose that no attempt was to be made to carry out the plans announced in connection with the Interchurch campaign. It appeared further that a considerable number of church treasurers and several conference treasurers preferred not to make remittance through the C. W. M. office. In this way funds amounting to not less than $50,000 are omitted from our accounting, though actually given for and paid to the objects for which our appeal was made. That some money is still to be received on this account is certain,—but there are no data on which to base an estimate as to its amount.

In addition to the Emergency Fund, our office distributed some $37,000 to objects allied with but not included in the general appeal. The chief items in this account were the added quotas for Chicago Theological Seminary in Minnesota; for the University Church at Urbana, and the Union Theological College in Illinois, and for the City Missionary Society in Worcester, Mass. Besides these, about $16,000 of contributions for the 1920 Apportionment were sent by church treasurers to the office for distribution, although no

announcement was ever made of readiness to do that service.

The form of Year Book reports involved a good many difficult questions. The temporary nature of the Emergency appeal, in form at least, seemed to forbid the expensive process of recasting the form of the Year Book page, and it was finally decided to consolidate contributions made to the societies in the regular course, with those made through the Emergency Fund. The reports of the societies were therefore turned over to us, and additions made from our records to give the consolidated totals.

Our work in connection with the Apportionment of 1921 is very complex. At the beginning of the year the treasurers of all the societies joined with our treasurer in a statement offering the service of our office for the distribution of Apportionment contributions. This statement was circulated in the more loosely organized states, but in those states where the conference office is functioning strongly, it seemed to us, as well as to the conference officers, wiser that the actual work of collection and follow-up should be undertaken by the state officials. About half the states are remitting through our office, thus simplifying the work of record. Very considerable amounts on the Apportionment have been received directly from churches in the eastern states, and the Woman's Home Missionary Unions in our largest states are remitting through us. We have handled, according to the auditor's report $48,225.77 of Apportionment money up to April 30, and the receipts to date of preparing this report have amounted to $43,656.79 additional.

We are undertaking to keep a record of all contributions received either by us or by the missionary societies from every church in our fellowship. We have now brought this work practically up to date, and expect before the meeting of the council to have an adequate system of reports in operation.

Experience will demonstrate how much value there may be to the missionary work of our denomination in such a clearing house for collection, distribution and report as we

are carrying on. Its value will depend very largely on its promptness, and its problems consist chiefly in obtaining promptness under the vast variety of practice among the societies, the conferences and the churches. The office is conducted on the pre-supposition that promptness is less important than freedom, and that its time may much better be spent in reducing varying practice to a common denominator than in trying to enforce a mechanical uniformity of detail. At the same time it must continue to advocate methods that seem best adapted to the objects in mind, and must make all possible endeavor to reduce delay to the lowest terms.

A word about the expense ratio should be included in this section of the report. As stated by the auditor, this ratio is 13.93%. Our expenses began December 23, 1919; the first contribution received came on March 29, 1920. The comparison is made of expenses for the sixteen months of our operation, with receipts for thirteen months, the first of which was merely nominal. If expenses to the end of January, 1921 be compared with receipts for the same number of months, the ratio is reduced to 12.25%. Even this ratio, however, is altogether without actual significance. The income of the organization has not been identical with the income promoted by the organization, and the expenses of the organization have included a considerable number of items, probably amounting in all to at least ten per cent. of the total, which have no direct connection with the raising of money, for example the Committee on College Survey, etc. It will never be found possible to set the income of a given period against the expenses incurred in promoting that income. The best estimate which we can make will be found in detail above. There is every reason to believe that the net result of the Congregational World Movement will be to decrease rather than increase the percentage of total overhead cost of the missionary administration of our denomination, taken as a whole.

REPORT OF AUDITOR

May 23, 1921

Congregational World Movement,
287 Fourth Avenue,
New York City.

Dear Sirs:

In accordance with your request I have made an audit of the books of the Congregational World Movement from December 23rd, 1919 to April 30th, 1921, and submit herewith my report composed of the following Exhibits, Schedules and remarks:

Exhibit "A" Balance Sheet as of April 30th, 1921.
Schedule "A" Unpaid Proportion of Expense Grants due to April 30th, 1921.
Schedule "B" Cash advanced to Field Workers not expanded at April 30th, 1921.
Exhibit "B" Statement of Cash Receipts and Disbursements from December 23rd, 1919 to April 30th, 1921.
Schedule "C" Designated Contributions received from December 23rd, 1919 to April 30th, 1921.
Schedule "D" Distribution of Emergency Fund, Apportionment and Easter Offering, from December 23rd, 1919 to April 30th, 1921.
Schedule "E" Distribution of Designated Contributions from December 23rd, 1919 to April 30th, 1921.
Schedule "F" Analysis of Administration Expense.

Cash

All paid checks returned by the bank were checked to the cash book and found to be correctly entered therein. All receipts as shown by the cash book were traced into the bank and the bank balance at April 30th, 1921 was reconciled with the cash book. An independent confirmation was received from the bank verifying the correctness of this balance. The petty cash fund was counted and found to be correct.

Contributions and Distribution

All contributions as shown by the Contribution book were distributed to the various societies with the exception of $16,930.96 received between the last distribution date in April and April 30, 1921. The details of the percentages of contributions distributed to the different societies on the Emergency Fund and on Apportionment were not verified.

Expense Grants and Expenses

It was verified that the various societies had paid in full all Expense Grants up to the current grant expiring July 31st, 1921. At the end of the period audited, April 30th, 1921, four-sevenths of this grant was due. The unpaid portion of this four-sevenths is shown in Schedule "A". The vouchers covering all items charged to Administration Expense, Publicity Expense and Field Expense were examined and found to be properly distributed. Schedule "F" shows an analysis of Administration Expense.

General

It was found that some expense checks were made to the order of "Cash." I would suggest that all expense checks be made to the order of the recipient of the funds. The endorsed checks would then constitute a receipt, and if a check was lost it would be of no value to the finder.

In cases where deposited checks are returned by the bank, for any reason, and redeposited, they should be charged through the Cash Books when returned, and credited a second time when redeposited. In this way not only will the balance of the Cash books agree with the bank, but the total deposits and total withdrawals will also agree.

Inasmuch as you have numerous journal entries based on percentages of the participation of the different societies, I would suggest that you make a permanent journal voucher for every entry. These vouchers would show the accounts credited and debited, giving the exact method used to arrive at the amounts. By numbering these vouchers and using the number as reference in the journal it would save writing this detail in the journal.

It was found that the total distribution to April 30th, 1921,

included $249.09 more from the Emergency Fund than had been contributed to the end of the period covered by the distributions. Of this amount $210.00 was found to be a contribution distributed through the Emergency Fund twice. The balance of $39.09 was not traced, as this difference might have occurred at any time during the entire period. This over-distribution can be rectified by deducting $249.09 from the next distribution from the Emergency Fund.

In order to avoid an overdistribution of this kind in the future, I would suggest the following changes in your records:

A Delayed Distribution account should be opened in your general ledger to take care of distribution amounts too small to justify issuing checks. When the weekly distribution checks are issued these small items would be charged to Distribution and credited to Delayed Distribution through the journal. A check would be issued and Delayed Distribution charged through the Cash book when the credits of any one society to this account justified it.

The Contribution book and the Distribution book would be totaled at the end of each period and these totals transferred to the General Cash book and thence posted to the ledger, keeping the Emergency, Apportionment and Designated funds separate.

By this method the amounts for each period posted to the Contribution account would be equal to the amounts posted to the Distribution Account, and any over or short payment would be immediately detected.

If any further information is desired concerning the above suggestions, I would be glad to consult with you regarding them.

In closing I am pleased to state that the books were found to be neatly and accurately kept, with the exception above noted.

Very truly yours,

CHESTER P. CHILD,
Certified Public Accountant.

CONGREGATIONAL WORLD MOVEMENT

Exhibit "A"

Statement of Assets and Liabilities
As at April 30th, 1921

Assets:		
Cash on hand and in bank (as per Exhibit "B")	$23,036.91	
Unpaid Proportion of Expense Grants due to April 30th, 1921, (Schedule "A")	16,485.71	
Furniture & Fixtures	$4,303.07	
Supplies Inventory	1,161.74	5,464.81
Cash advanced to Field Workers not expended at April 30, 1921, (Schedule "B")		4,164.39
Total		$49,151.82
Liabilities:		
Contributions received and not distributed at April 30th, 1921:		
Emergency Fund	13,415.08	
Apportionment	3,050.29	
Easter Offering	215.59	
Designated	250.00	16,930.96
Proportion of Expense Grants to April 30th, 1921, not expended		32,220.86
Total		$49,151.82

Schedule "A"

Unpaid Proportion of Expense Grants
due to April 30th, 1921

Unpaid:		
American Board of Commissioners for Foreign Missions	$12,942.85	
American Missionary Association	546.42	
Annuity Fund for Congregational Ministers	685.72	
Congregational Board of Ministerial Relief	685.72	
Congregational Educational Society	1,400.00	
Congregational Home Missionary Society	825.00	
		$17,085.71
Less: Paid greater proportion of grant than due at April 30th, 1921:		
Congregational Church Building Society	485.72	
Congregational Sunday School Extension Society	114.28	600.00
Total		$16,485.71

Schedule "B"

Cash Advance to Field Workers not expended at April 30th, 1921

W. F. English, Jr.	$ 500.00
R. W. Gammon	500.00
F. W. Hodgdon	760.00
E. H. Johnson	250.00
L. H. Keller	375.00
R. L. Kelly	100.00
H. H. Kelsey	1,091.72
W. J. Minchin	492.67
C. H. Patton	50.00
W. W. Scudder	45.00
Total	$4,164.39

Exhibit "B"

Statement of Cash Receipts and Disbursements from December 23rd, 1919 to April 30, 1921

Contributions:

Receipts:		
Emergency Fund	$941,249.58	
Apportionment	47,939.86	
Easter Offering	285.91	
Special Objects	37,161.20	
Designated (Schedule "C")	68,528.60	$1,095,165.15
Disbursements:		
Emergency Fund, Apportionment and Easter Offering (Schedule "D")	972,794.39	
Designated (Schedule "E")	68,278.60	
Special Objects	37,161.20	1,078,234.19
Contributions received, not distributed		$16,930.96

Expense Grants and Sundries:

Receipts:		
Expense Grants received	$166,658.50	
Interest on Bank Balances	1,477.62	
Rent from portion of Office sublet	140.00	$168,276.12
Disbursements:		
Expenses:		
Administration (Schedule "F")	62,147.32	
Field Department	58,095.78	
Publicity Department	32,297.87	
Total Expenses	152,540.97	

Advanced to Field Workers	4,164.39	
Furniture and Fixtures	4,303.07	
Supplies Inventory	1,161.74	
Total Disbursements		162,170.17
Receipts for Expense not disbursed		6,105.95
Cash on hand, as per Exhibit "A"		$23,036.91

Percentage of Expense to Contributions Received 13.93%.

SCHEDULE "C"

DESIGNATED CONTRIBUTIONS RECEIVED

from December 23rd, 1919 to April 30th, 1921

American Bible Society	$ 10.00	
American Board of Commissioners for Foreign Missions	34,057.60	
American Missionary Association	2,734.49	
Congregational Board of Ministerial Relief	60.53	
Congregational Church Building Society	1,762.65	
Congregational Education Society	220.74	
Congregational Home Missionary Society	2,494.50	
Congregational Sunday School Extension Society	128.00	
Woman's Board of Missions	1,244.50	
Woman's Board of Missions of the Interior	32.00	
Woman's Board of Missions for the Pacific	7.59	
Institutions	25,776.00	
Total		$68,528.60

SCHEDULE "D"

DISTRIBUTION ON EMERGENCY FUND, APPORTIONMENT AND EASTER OFFERING

from December 23rd, 1919 to April 30th, 1921

Institutions	$163,475.98
American Board of Commissioners for Foreign Missions	191,996.09
American Missionary Association	138,717.47
Congregational Home Missionary Society	133,376.22
Congregational Church Building Society	115,504.01
Woman's Board of Missions	51,614.86
Woman's Board of Missions of the Interior	54,421.58
Woman's Board of Missions for the Pacific	6,218.59
Congregational Education Society	51,728.93
Congregational Board of Ministerial Relief	33,395.22

Congregational Sunday School Extension Society	16,985.61	
American Church in Paris	6,860.84	
American Bible Society	3,498.32	
State Offices	1,868.24	
Woman's Home Missionary Union	1,687.78	
Annuity Fund for Congregational Ministers	1,006.12	
New Jersey Home Missionary Society	240.00	
New York City Extension Society	114.47	
New York State Extension Society	85.06	
Total		$972,794.39

Schedule "E"

Distribution of Designated Contributions
from December 23rd, 1919 to April 30th, 1921

American Bible Society	$ 10.00	
American Board of Commissioners for Foreign Missions	33,832.60	
American Missionary Association	2,734.49	
Congregational Board of Ministerial Relief	60.53	
Congregational Building Society	1,762.65	
Congregational Home Missionary Society	2,494.50	
Woman's Board of Missions	1,244.50	
Woman's Board of Missions of the Interior	32.00	
Woman's Board of Missions for the Pacific	7.59	
Institutions	25,751.00	
Congregational Sunday School Extension	128.00	
Congregational Education Society	220.74	
Total		$68,278.60

Schedule "F"

Analysis Administration Expense
from December 23rd, 1919 to April 30th, 1921

Salaries, Executive	$23,450.00	
Salaries, Clerical	11,518.77	
Committee Meetings Expense	8,539.94	
Traveling Expenses	4,006.83	
Stationery and Printing	4,427.65	
College Survey	3,880.12	
Office Rent	3,459.00	
Office Supplies	625.33	
Executive Meeting Expense	579.51	
Postage	472.03	
Telephone and Telegraph	314.93	
Exchange on out-of-town checks	138.96	
Miscellaneous	734.25	
Total		$62,147.32

REPORT OF THE PILGRIM MEMORIAL FUND COMMISSION

At the last meeting of the National Council the campaign for the Pilgrim Memorial Fund was approaching the most intense period of activity. The report presented at that time stated that on September 24 there were subscriptions of $1,148,046 from 23,815 subscribers. It was confidently predicted that the number would reach at least 75,000 and that the churches could look forward with confidence to the result.

The Concentration of the Campaign

These prophecies were well founded. The plans originally covering the three years 1918-1920, closing with the climax of the tercentenary celebration of the landing of the Pilgrims, were changed by the coming of the Interchurch World Movement. It became necessary to concentrate the work chiefly in the five months, October 1, 1919—March 1, 1920. While the campaign lost something of thoroughness by this concentration and doubtless a very considerable sum in total subscriptions, it gained by its immediate appeal in the quality of earnestness, intensity and enthusiasm. The organized force was largely augmented and deployed with consummate skill by the Executive Secretary, Dr. Herman F. Swartz. In addition to the constant service of the Executive Committee and the cooperating aid of other members of the Commission a great number of pastors, serving without emolument, gave themselves eagerly and with powerful effect to voice the claim of the cause in the heart of the church. With scarcely an exception the pulpits were open for the appeal. Business men, gathered in groups in the great centres, were quick to perceive the strategic importance of the movement and the sound and scientific plan, for the endowment of which the Pilgrim Memorial Fund was to be raised. Ministers united their counsels in prolonged conferences and prepared themselves, by acquaintance with

the facts, for advocacy of the campaign. Local Associations, Congregational Clubs, State Conferences all fell in line. It was the most inspiring example of a united effort which the fellowship has ever given. It was a fresh and needed demonstration that a democratic polity may be energized and organized for most notable results. One of the most important by-products of the work was the emergence of a fine denominational consciousness with a resulting spirit of hope and courage for meeting problems of the future.

The Resignation of Dr. Swartz

While the campaign was at its height the Commission of the Congregational World Movement appealed to the Executive Secretary of the Pilgrim Memorial Fund Commission declaring that they looked to him as the natural leader of this great new task in view of his experience in our campaign, and his qualities for the promotion of such enterprises, and he was constrained by their appeal to feel that his duty lay with them. Accordingly, his resignation was presented to the Executive Committee, December 22, 1919, and was regretfully accepted.

The sense of the service he had rendered was expressed in a minute, adopted in accepting his resignation, which recognized his brilliant qualites of promotion, his undaunted spirit in initiating the movement in the dreariest days of the war, his tactful dealings with all sorts and conditions of men, his comprehensive laying-out of the campaign and his effective prosecution of the program to the climax of its achievement.

But there was much land yet to be possessed. Many churches remained yet to be canvassed.

The Administration of Dr. Reed

With extraordinary good fortune the Executive Committee were able to persuade Dr. Lewis T. Reed, pastor of the Flatbush Church in Brooklyn, to become the Executive Secretary and he assumed the office, under the profound conviction of the imperative urgency of the cause, with the least possible delay so that the impetus of the campaign was practically continuous under this change of leaders. The

eight months of his administration which followed were characterized by strength and executive power inspired with rare courage and enthusiasm. The work had rolled up with amazing celerity; subscriptions had been coming in flood tide; the quarters, enlarged rapidly, were still utterly inadequate; the clerical force was crowded together under impossible conditions, preventing effective work. To bring order, to gather and organize an adequate force for the handling of the subscriptions was second only in importance to the securing of them.

The Financial Secretary

Just at this juncture, Mr. John H. Safford who had been asked to become the Financial Secretary, suddenly died after only a few weeks of service, too soon to reap the fruits of his careful study of organization. Fortunately, in March, Mr. Philip H. Senior, who had been serving in the Ordnance Department of the United States Army at Washington, was called to be the Financial Secretary and Business Manager, and with his business experience and his gift for organization, and with the further good fortune of finding larger quarters, admirably located at 375 Lexington Avenue, close to the Grand Central Station, at a minimum of expense, the work was transferred, the office equipped and the force departmentalized for vigorous service.

The campaign conducted by a large number of solicitors under widely variant conditions, in different parts of the country, involving the gathering of more than 100,000 subscription cards, inevitably resulted in some inaccuracies and consequent complications in the records and in correspondence, but the patient, detailed and intelligent service directed by Dr. Reed and Mr. Senior reduced all to a systematic plan of collection. The cashier's department, although overwhelmed with hundreds of payments daily during this period of congestion, handled the business with extraordinary competence and, while there were some minor losses in transmission through the mails, every dollar known to have reached the office is accounted for. Since its orderly organization the force has varied from about thirty to

sixty-five in number, reaching its highest point in May, 1920, reduced, May 1, 1921, to the minimum.

Subscriptions to the Fund

There were in the files, January 1, 1921, 106,939 subscription cards pledging a total amount of $6,207,222. On May 1, total collections were $3,035,680.80. The mere statement of these figures will explain the necessity of the large force. The number of statements to be sent out for payments falling due varies from 6,000 to nearly 20,000 monthly. The posting of receipts and answers to hundreds of inquiries necessitate detailed and accurate attention. As pledges are paid it will be possible to reduce the force still further, but it should be clearly kept in mind that the later period in the collection of pledges extending over so long a time is likely to involve a more difficult task, and every subscriber is urged to follow his subscription with loyalty and promptness. The sum of $3,000,000, great as it is, is only three-fifths of the minimum needed for the foundation of our work. Many payments give evidence of heroic self-denial, carried steadily through the years. Nothing less than such a spirit can achieve the objective and make the foundation adequate. But the story of the past two years gives abundant reason for confidence for the future.

Co-Laborers in the Campaign

While it is impossible to mention by name all those who gave their aid, the other members of the Executive Committee unite in special gratitude to President Donald J. Cowling, LL.D., who had worked out the original outline of the Expanded Plan and its connection with the Pilgrim Memorial Fund, for the exceptional service rendered in the strenuous leadership of the campaign where his remarkable mastery of the facts involved, his intimate acquaintance with the progress of the modern pension system and his cogent addresses were great factors in winning strategic groups of business men and the larger churches. They also desire to express their deep appreciation of the eloquent and effective advocacy of the cause by Dr. William E. Barton who gave several weeks to its continuous presen-

tation in Southern California. The Western Secretary, Dr. Francis L. Hayes and the Eastern Representative, Rev. Frank W. Hodgdon, devoted themselves with efficiency and with an abandon which made no note of time or strength. Rev. E. S. Shaw did yeoman service in Montana, Wyoming and other sections of the West. A noble company of warm-hearted, able pastors, acting under regional leaders, contributed mightily to the result.

The Cooperation of the Missionary Societies

In the report of the Commission at the last meeting of the National Council a well deserved tribute was paid to the Missionary Societies for their cooperation in the campaign. This should be reiterated and further emphasized. With a generosity beyond words all of them not only yielded the right of way but gave the leaders of their own work for the promotion of this common enterprise which all regard as of fundamental importance. Secretary William S. Beard, of the Congregational Home Missionary Society, with rare skill organized and inspired the campaign in the State of Connecticut and after lifting its contributions to a total nearly double the quota assigned, proceeded to the Pacific Coast for a strong and successful campaign in Washington, Oregon and Idaho. Rev. Charles L. Fisk of the Education Society effectively promoted the work in Ohio and Michigan. Rev. George L. Cady, D.D., of the American Missionary Association, took over the leadership for the State of New York and rendered royal service in many of our large churches. Dr. W. W. Scudder of the National Council office with earnest devotion took charge of the publicity interests. Dr. H. H. Kelsey of the American Board led with enthusiasm in California. Not the least of the effects of the campaign is a new sense of *esprit de corps* among all our societies.

Tabulated Results

While the response in many of the lesser churches in proportion to their ability was quite as praiseworthy as that of the greatest, one may not pass this table of results without remarking the noble gifts of some of our larger churches. Easily first, true to its traditions and its power, was the

Old South Church, Boston, Massachusetts, with subscriptions aggregating $172,319.06. Next followed: First, New London, Connecticut—$108,891.00; Broadway Tabernacle, New York—$92,547.88; United, Bridgeport, Connecticut—$80,574.00; Plymouth, Minneapolis, Minnesota—$78,971.50; Clinton Avenue, Brooklyn, New York—$71,045.25; Centre, New Haven, Connecticut—$63,081.50; Central, Brooklyn, New York—$59,808.00; First, Naugatuck, Connecticut—$58,672.19; First, Canandaigua, New York—$55,064.50; Second. Waterbury, Connecticut—$54,237.75; Harvard, Brookline, Massachusetts—$51,914.85; Christian Union, Upper Montclair, New Jersey—$50,541.00; Whitinsville, Massachusetts—$50,321.00; First Church, Montclair, New Jersey—$48,902.00, a member of the last named giving also $5400 credited to another church.

A table showing, state by state, the quotas and payments is appended and speaks for itself. The old Bay State of Massachusetts naturally leads all in the number of its subcriptions and the total of its gifts, the latter aggregating $1,368,464, but it is closely pressed by the state of Connecticut whose 15,480 subscribers gave $1,252,318. Next in order are: New York, $604,908; Illinois, $465,084; Ohio, $264,392; Iowa, $253,291; Minnesota, $240,674; Michigan, $214,166. When, however, we consider per capita gifts based upon the resident membership for the year 1919 we find that the leading states are: Connecticut, $21.14; New Jersey, $17.19; West Virginia, $16.27; Missouri, $11.64; Massachusetts, $11.48; Minnesota, $11.45; Southern California, $10.50; Arizona, $10.50; New York, $10.28.

A Word of Appreciation

In all this your Commission rejoices beyond measure as a demonstration of the power, the loyalty and the consecration of our churches. In the early days of the campaign, in the thick of the war, the result seemed dubious to a large share of our people and the most enthusiastic friend could not look forward with assurance of the result. In the providence of God the war ended before the strategic time of the campaign had passed, and the conditions in the following

year proved vastly more favorable. That our churches were able and willing in this period to dedicate their substance to the cause so freely is a matter of profound thankfulness. That in the past year of incredible increase in the cost of living and the difficult and well-nigh desperate situation in which the business world has been floundering the pledges have been maintained with such a high sense of honor, and are being discharged with such a degree of promptness and completeness, is a matter for still greater gratitude.

The Resignation of Dr. Reed

In June, Dr. Reed discovered that, in spite of his complete devotion to the work and his enthusiasm in it, he could not divorce his heart from his beloved people in Flatbush who had steadily and imperatively urged his return to the pastorate. In accepting his resignation the Executive Committee bore testimony to the great indebtedness of the Fund to his service in the critical period covered by his administration until the force, with the cooperation of the Financial Secretary, was well organized, adequately housed, and made competent for its task. In the wording of the resolution "his courage, his tact, his devotion and executive force were beyond all praise, and he leaves his work....with the warm affection and high regard of all with whom he has labored."

Changes in the Officers of the Commission

On the report of the Nominating Committee, of which Dr. Herring was Chairman and which had been appointed jointly by the Annuity Fund and the Executive Committee of the Pilgrim Memorial Fund, the present Executive Secretary was nominated and elected, June 30. In accepting this election in October, the Secretary resigned his office as Chairman of the Pilgrim Memorial Fund Commission and of its Executive Committee. The Executive Committee of the National Council elected Hon. Henry M. Beardsley, LL.D., of Kansas City, Missouri, as Chairman of the Commission. Mr. Lucius R. Eastman, who had served as a member of the Executive Committee with rare fidelity, was elected Chairman, and as a member of the Committee,

Mr. B. H. Fancher was chosen. In the place of Dr. Herring, Rev. Lewis T. Reed, D.D. was elected to the Executive Committee.

The Memorial to Dr. Herring

In common with the other related Boards, the Pilgrim Memorial Fund Commission bear testimony to the service of Dr. Herring. As a member of the Executive Committee of the Commission from the beginning, he gave himself with whole-hearted devotion to this great enterprise for his brother ministers. Long and earnestly he had labored to prepare the way and his soul was filled with a joy unspeakable in the success which attended our efforts. The Commission is represented by Mr. Lucius R. Eastman in the special committee on the Herring Memorial Fund and commends this memorial earnestly to all our churches with the conviction that it should reach as a minimum not less than $20,000.

The Future of the Pilgrim Memorial Fund

We are by no means as yet at the conclusion of the issue. The absolute minimum for the foundation of the work of the Annuity Fund is $5,000,000. The Commission of the Congregational World Movement, meeting in the December following the last National Council, urged that subscriptions be brought to at least $8,000,000 and that the Pilgrim Memorial Fund should have a large interest in the World Movement, probably to the amount of $2,000,000. This share has proved to be impracticable in view of the dire need of all our missionary societies, but the goal thus indicated should not be forgotten. Every dollar of the sum named is needed.

Many memorials have been established within the Pilgrim Memorial Fund in honor of the fathers in the gospel ministry and other cherished names of men and women of our fellowship. These vary from $1000 to $100,000 and often include the gifts of a large number of persons. Each of these memorials stands permanently under the designated name, not segregated, however, but a component part of the Fund as a whole, entirely under the control of the Corporation

for the National Council, the memorial being the motive for the gift and not its condition. Eventually, it is proposed to issue a booklet which will contain the names of all these memorials, a veritable roll of honor for all time to the men and women of this generation and those who have gone before. Doubtless, many others will desire to offer similar gifts, or to make bequests for such purpose.

In this enlargement of the Fund your Commission cannot advise any further campaign among the churches. For the Fund, with rare harmony of spirit and in the midst of great missionary needs, the right of way was given. Only from personal subscriptions, conditional gifts and legacies may we expect increment, but to those whose hands hold the larger resources the cause is commended as one of continuing need and of large opportunity for the investment of Christian benevolence. Particularly they commend to those who are determining the disposition of their estates the remembrance of the Pilgrim Memorial Fund as a permanent trust, sacredly guarded and efficiently administered through all time to come in promoting the effectiveness of the Church, by helping to provide a virile, self-respecting ministry.

Attention is also called to the opportunity of making conditional gifts, the donor receiving the income thereon during life and the principal reverting at his death to the Pilgrim Memorial Fund. Already $31,995.16 is reported as thus bestowed. The Secretary will be glad to correspond with any contemplating such a gift.

Meeting the Problem of the Ministry

It may well be that the largest result from this campaign is not financial but moral and spiritual, in lifting the standards of the ministry and in recruiting its ranks. The opportunity has been profoundly in the consciousness of the Executive Committee who charged the present Executive Secretary, in electing him last June, that he should interpret the duties of his office liberally, that he should visit the colleges and present the claims of the ministry and that in his addresses in Local Associations and State Con-

ferences and other gatherings he should exalt the ideals and elevate the standards of the ministry.

Already a beginning has been made in using the prestige of the Pilgrim Memorial Fund, joined with the scientific plan of the Annuity Fund, as a point of vantage from which to challenge the interest and enthusiasm of our young men. Not only in the person of the Secretary but in the literature of the various funds and in influences directed to the church schools and young people's societies we are moving forward in hope and confidence that the youth, as in every generation hitherto, will respond to the challenge of need and will carry the banner of the cross to new conquests.

Resolutions Proposed for Adoption by the National Council

In making this report the Commission beg leave to submit the following resolutions:

I.

WHEREAS, The process of securing the Pilgrim Memorial Fund has now reached a point where it is possible to simplify the organization of the Pilgrim Memorial Fund Commission and to concentrate responsibility for its promotion and collection,

THEREFORE, RESOLVED:

THAT a Pilgrim Memorial Fund Commission be named through the Nominating Committee to succeed the Commission as hitherto constituted, consisting of not more than twenty-five nor less than fifteen persons, at least a majority of whose members shall be Trustees of the Annuity Fund for Congregational Ministers, or Directors of the Congregational Board of Ministerial Relief, and that to this Commission in conference with these Boards, the Commission on Missions and the Corporation for the National Council, be committed, with power, a possible realignment of the Commission with the aforesaid Boards under a single organization.

II.

WHEREAS, Conditions of living have radically altered since the original objective of the Pilgrim Memorial Fund was stated as at least $5,000,000; and

WHEREAS, In the initial stages of the Congregational World Movement this was definitely recognized and it was declared that this objective should be not less than $8,000,000,

THEREFORE, RESOLVED:

THAT the National Council herewith instruct the Pilgrim Memorial Fund Commission to promote the enlargement of the Pilgrim Memorial Fund through legacies and personal gifts, as opportunity may merit, until it shall reach the sum of at least $8,000,000.

Lucius R. Eastman
William E. Barton
Henry M. Beardsley
Donald J. Cowling
William Horace Day
B. H. Fancher
Arthur S. Johnson
Cornelius H. Patton
Lewis T. Reed
} Executive Committee

Charles S. Mills,
Executive Secretary

RECEIPTS and DISBURSEMENTS

December 31, 1920

	Cumulative Total from Organization to Dec. 31, 1920.
RECEIPTS	
Collections on subscriptions consisting of Cash and Securities	$2,650,940.00
Bank Interest, Etc.	472.92
TOTAL RECEIPTS	$2,651,412.92
DISBURSEMENTS	
Expenses	
Organization, Promotion and Publicity	$ 19,570.86
Administration and Collection	96,062.14
Campaign Expenses, including Incidental Field Expenses subsequent to Campaign	191,150.33
Total Expenses	306,783.33
Transfers to the Corporation for the National Council of Cash and Securities	2,298,939.20
TOTAL DISBURSEMENTS	2,605,722.53
Balance, December 31, 1920—Cash	45,690.39
	$2,651,412.92

PHILIP H. SENIOR
Financial Secretary

PILGRIM MEMORIAL FUND COMMISSION

"The cash receipts were verified by specific tests of the carbon copies of the receipts sent out in acknowledgment.

We have examined all cancelled checks and tests were made of bills, invoices, expense accounts or other vouchers. The bank balances as set forth on statements rendered by the bank were reconciled with the various cash accounts. Certificate of verification was obtained from your depository."

(Signed) HURDMAN & CRANSTOUN,
Certified Public Accountants
55 Liberty Street, New York City

PILGRIM MEMORIAL FUND

State Quotas, Subscriptions and Payments

STATE	QUOTA	AM'T PLEDGED	No. of SUBS.	AMOUNT PAID 1918	1919	1920	TOTAL Jan. 1, 1921
Alabama	1,100	$ 1,683.	37	$	$ 40.	$ 88.	$ 128.
Alaska		320.	17			90.	90.
Arizona	3,000	5,115.	132		250.	1,034.	1,284.
Arkansas	1,100	501.	38		13.	21.	34.
California (North)	125,000	114,144.	2,176		20.	29,541.	29,561.
California (South)	154,000	166.264.	2,955			48,524.	48,524.
Colorado	60,000	60,899.	1,563	1.	12,588	7,384.	19,973.
Connecticut	660,000	*1,252,318.	15,480	7,240.	215,546.	409,850.	632,636.
Dist. of Columbia	22,000	22,952.	403		102.	4,924.	5,026.
Florida	11,000	25,121.	306		10,411.	4,869.	15,280.
Georgia	3,500	3,070.	51		391.	1,065.	1,456.
Hawaii	50,000	**50.	1			15.	15.
Idaho	10,000	12,415.	376		1.	2,008.	2,009.
Illinois	500,000	*465,084.	5,553		22,099.	117,266.	139,365.
Indiana	18,000	27,022.	514		5.	4,746.	4,751.
Iowa	240,000	253,291.	3,994		26,061.	39,387.	65,448.
Kansas	88,000	*5,516.	80	139.	108.	1,396.	1,643.
Kentucky	1,100	1,260.	3			50.	50.
Louisiana	1,100	2,650.	159	633.	586.	271.	1,490.
Maine	145,000	125,853.	4,825	73.	21,018.	32,817.	53,908.
Maryland	4,400	2,535.	77		5.	406.	411.
Massachusetts	1,320,000	*1,368,464.	21,681	18,883.	164,664.	455,718.	639,265.
Michigan	200,000	214,166.	4,069	1,000.	12,327.	38,259.	51,586.
Minnesota	175,000	240,674.	2,672	7,453.	46,653.	39,176.	93,282.
Missouri	88,000	*100,995.	1,204	5.	22,199.	22,309.	44,513.
Montana	10,000	10,363.	649	1,474.	543.	835.	2,852.
Nebraska	125,000	*3,033.	112	25.	7.	1,508.	1,540.
Nevada	2,200	475.	8			70.	70.

New Hampshire	145,000	*143,583.	4,538	7,744.	43,914.	24,042.	75,700.
New Jersey	154,000	*172,646.	1,240	47,719.	24,183.	39,762.	111,664.
New Mexico	1,100	2,141.	79			399.	399.
New York	415,000	*604,908.	8,956	52,160.	113,925.	136,998.	303,083.
North Carolina	2,200	2,994.	101		114.	705.	819.
North Dakota	50,000	101.	2	100.	1.		101.
Ohio	275,000	*264,392.	4,971		31,894.	59,325.	91,219.
Oklahoma	5,500	6,603.	349	996.	490.	808.	2,294.
Oregon	35,000	47,364.	1,044		8.	10,628.	10,636.
Pennsylvania	27,000	26,332.	1,600	570.	3,480.	4,134.	8,184.
Porto Rico		250.	1			250.	250.
Rhode Island	88,000	79,975.	2,409		19,663.	18,394.	38,057.
South Carolina	1,100	1,488.	23		5.	178.	183.
South Dakota	50,000	*2,901.	74	20.	698.	698.	1,416.
Tennessee	1,100	1,850.	69		121.	533.	654.
Texas	5,500	6,365.	200	837.	700.	711.	2,248.
Utah	7,000	3,040.	9	1.	283.	243.	527.
Vermont	150,000	120,992.	4,246	3,380.	36,286.	19,278.	58,944.
Virginia	1,100	2,740.	37		127.	228.	355.
Washington	125,000	123,969.	2,625		45.	20,479.	20,524.
West Virginia	2,200	4,625.	41		747.	486.	1,233.
Wisconsin	185,000	*79,016.	3,980	300.	38,456.	28,480.	67,236.
Wyoming	10,000	10,167.	311		1,087.	742.	1,829.
Colored Churches	12,000	12,487.	896		137.	627.	764.
China		50.	1			50.	50.
Japan		10.	2		10.		10.
Undesignated				1,000.	2,786.	3,785.	7,571.
	5,766,300	$6,207,222.	106,939	$151,753.	$874,797.	$1,635,590.	$2,662,140.

* Subscriptions previously made for the maintenance of the Annuity Fund, which were properly credited in determining the state quotas to the Pilgrim Memorial Fund, obviously cannot be included in this summary. They will appear in a separate table in the Year Book. The larger amounts are: New York, $27,390.75; Massachusetts, $27,058.38; Kansas, $24,967.09; South Dakota, $21,844.55; Nebraska, $18,022.09; Wisconsin, $15,665.98; Ohio, $13,358.25; Missouri, $5,372.75; Illinois, $4,674.35; Connecticut, $2,080.50; New Jersey $1,610.62; New Hampshire, $1,456.60.

** $51,606.18 received in cash and bonds May 16, 1921.

REPORT OF THE CORPORATION FOR THE NATIONAL COUNCIL

Officers of the Corporation:

President	Henry Churchill King
First Vice-President	Simeon E. Baldwin
Second Vice-President	Epaphroditus Peck
Secretary Pro Tem	Charles S. Mills
Treasurer	B. H. Fancher
Finance Committee	B. H. Fancher
	E. P. Maynard
	S. H. Miller
	Samuel Woolverton

Custodian of Funds.....Bankers Trust Company, N. Y.
Auditors..Hurdman & Cranstoun, Cert. Accountants, N. Y.

In its office as trustee of the Pilgrim Memorial Fund, the Corporation holds and invests payments on subscriptions and semi-annually pays over to the Trustees of the Annuity Fund the net distributable income on the same. The records of the Corporation since the last meeting of the National Council are concerned chiefly with the discharge of this trust. From the accompanying report of the Treasurer it will be noted that the Corporation has received from the Pilgrim Memorial Fund Commission, up to January 1, 1921, $2,298,939.20, with further additions from legacies of $11,200.00, a total of $2,310,139.20. From reference to the table of securities printed with this report, members of the Council are invited to note the class of securities in which this sacred trust is being placed by the Finance Committee. These securities are legal for savings banks and trust funds in the state of New York and secure the integrity of the capital as far as possible.

The period, particularly the last year, has been peculiarly advantageous for such investments. The finest, long-term underlying bonds of the railroads have been purchasable at

exceptionally favorable rates, making possible a return far beyond that which could have been expected in earlier years. The yield of all securities purchased in the year 1920, except Liberty Bonds, has averaged 5.40% and has run as high as 6.14%. The rate quoted does not take into account the appreciation on bonds if held to maturity, which will be regarded not as income but as increase of capital. The Financial Secretary reports that if securities, purchased in 1920, are held to maturity increment of value will amount to $499,736. Liberty Bonds have been purchased in 1920 at a figure to return an average of 4.76%. In consideration of the security of these bonds, such return a few years ago would have seemed almost incredible.

The first payment of income to the Trustees of the Annuity Fund for the benefit of the members of said Fund was made June 1, 1920 in the sum of $26,000 to which a payment in December was added of $42,000, or a total of $68,000 for the year. This income will be largely augmented in 1921 and in each successive year thereafter as further payments on the Pilgrim Memorial Fund are made. It should be borne in mind, however, that the income is at present insufficient to carry full annuities under the Original Plan and that every endeavor should be used to increase the Pilgrim Memorial Fund as a permanent foundation for the Annuity Fund. Expense incurred by the Corporation, from the beginning in 1917 to January, 1921, has been $3,806.33, chiefly consumed in clerical salaries and commission to the depositary for collection of income from securities.

In common with all our national organizations, the Corporation makes record of the lamented death of the Secretary of the National Council, Hubert C. Herring, who acted as its secretary and whose name is held in grateful remembrance. In the establishing of the Hubert C. Herring Memorial Fund, to bear testimony to his service, it was provided that this Fund, as secured, should be held in trust by the Corporation which, having duly voted to accept such trust and to administer it under the conditions established in its initiation, reported, January 1, 1921, that it had reached

the sum of $10,845.20 which has since been increased so that, May 1, the Fund totalled $14,884.68.

The Corporation also records the death, December 26, 1920, of Mr. Russell S. Walker of Brooklyn, a member of the Corporation and of the Finance Committee, who, according to the minute appearing on the records of the Corporation, adopted after his death, was a valued and devoted member, whose whole-hearted service and brotherly cooperation were deeply appreciated.

CHARLES S. MILLS,
Secretary Pro Tem

REPORT OF THE TREASURER OF THE CORPORATION

Statement of ASSETS and LIABILITIES
December 31, 1920.

ASSETS		
Pilgrim Memorial Fund		
Cash	$ 20,130.79	
Securities (Schedule)	2,289,572.08	
Accrued Interest Purchased	5,092.76	2,314,795.63
Conditional Gift Fund for Pilgrim Memorial Fund		
Cash	883.42	
Securities (Schedule)	31,111.74	31,995.16
Herring Memorial Fund		
Cash	10,167.68	
Securities (Schedule)	700.00	10,867.68
National Council		
Cash	304.08	
Securities (Schedule)	3,500.00	3,804.08
TOTAL ASSETS		$2,361,462.55
LIABILITIES		
Pilgrim Memorial Fund		
Principal	$2,310,155.73	
Income	4,639.90	2,314,795.63
Herring Memorial Fund		
Principal	10,845.20	
Income	22.48	10,867.68
Conditional Gift Fund		31,995.16
National Council		
Principal	3,581.33	
Income	222.75	3,804.08
		$2,361,462.55

PRINCIPAL and INCOME

For Two Years and Cumulative Total from Organization Ending December 31, 1920

	Total for Two Years Ending Dec. 31, 1920	Cumulative Total From Organization to Dec. 31, 1920
PILGRIM MEMORIAL FUND ACCOUNT		
Principal		
Transfers from the Pilgrim Memorial Fund Commission of cash and Securities	$2,198,039.20	$2,298,939.20
Profit on Exchange and Sale of Securities	16.53	16.53
Legacies	700.00	11,200.00
Total Principal Receipts	2,198,755.73	2,310,155.73
Add Balance, Principal, December 31, 1918	111,400.00	
Balance, Principal, December 31, 1920	$2,310,155.73	$2,310,155.73
Income		
Interest on Investments and Bank Deposits	74,516.47	76,446.23
Deduct Expenses	3,787.11	3,806.33
Net Income	70,729.36	72,639.90
Add Balance, Income, December 31, 1918	1,910.54	
	72,639.90	72,639.90
Deduct Transfers to the Annuity Fund	68,000.00	68,000.00
Balance, Income, December 31, 1920	$ 4,639.90	$ 4,639.90
CONDITIONAL GIFT FUND		
Receipts		
Gifts of Cash and Securities	30,931.60	32,331.60
Interest on Securities and Bank Deposits	1,145.44	1,145.44
Total Receipts	32,077.04	33,477.04
Add Balance, Conditional Gift Fund, December 31, 1918	1,400.00	
	33,477.04	33,477.04
Deduct Annuities	1,481.88	1,481.88
Balance, Conditional Gift Fund, December 31, 1920	$ 31,995.16	$ 31,995.16

NATIONAL COUNCIL ACCOUNT

Principal

Transfer of Cash $81.33 and Securities $3,500 from the National Council		$ 3,581.33

Income

Net Income from Investments .....$	373.00	$ 422.75
Add Balance, Income, December 31, 1918	49.75	
	422.75	422.75
Deduct Transfers to the National Council	200.00	200.00
Balance, Income, December 31, 1920..$	222.75	$ 222.75

THE HUBERT C. HERRING MEMORIAL FUND—Inaugurated October 20, 1920

Collections in Cash and Securities to December 31, 1920	$ 10,845.00
Interest on Bank Deposits to December 31, 1920	$ 22.48

CORPORATION FOR THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES.

"We examined at your depository the securities as set forth on Schedule 1 on March 1st, 1920, and after allowing for changes through purchases and sales since December 31st, 1920, they were found to be in order.

The cash receipts were verified by specific tests of the carbon copies of the receipts sent out in acknowledgment.

We have examined all cancelled checks and tests were made of bills, invoices, expense accounts or other vouchers. The bank balances as set forth on statements rendered by the bank were reconciled with the various cash accounts. Certificate of verification was obtained from your depository."

(Signed) HURDMAN & CRANSTOUN
Certified Public Accountants
55 Liberty Street, New York City

SCHEDULE OF SECURITIES

Securities Donated and Purchased from Collections of the Pilgrim Memorial Fund, Income Transferred to the Annuity Fund Semi-Annually.

December 31, 1920.

		Par Value	Book Value		Average Price
UNITED STATES GOVERNMENT SECURITIES					
Liberty Loan, First 3½	1947	$ 500.00	$ 500.00	(a)	100.00
" First 4¼	1947	17,050.00	16,949.30	(a)	99.
" Second 4¼	1942	451,350.00	417,518.17	*	92.5
" Third 4¼	1928	88,800.00	88,800.00	(a)	100.
" Fourth 4¼	1938	670,600.00	620,738.61	**	92.5
Victory Loan 4¾	1923	43,950.00	43,941.00	(a)	99.9
Total United States Government Securties		$1,272,250.00	$1,188,447.08		
RAILROAD BONDS					
Albany& Susquehanna R. R. 1st Mtge....3½	1946	2,000.00	1,300.00		65.
Atchison Topeka & Santa Fe Gen. Mtge. 4	1995	185,000.00	135,337.50	***	73.08
Boston & Albany R. R. Improvement of 1908 4	1933	5,000.00	5,000.00	(a)	100.
Chicago Burlington & Quincy Ill Div. Mtge. 3½	1949	130,000.00	87,775.00		67.5
Chicago Burlington & Quincy Ill. Div. Mtge. (Reg'd).4	1949	5,000.00	3,762.50		75.25
Chicago Indiana & Southern 50 yr. 4	1956	50,000.00	33,812.50		67.62
Chicago Milwaukee & St. Paul Convertible 4½	1932	200.00	200.00	(a)	100.
Chicago & Northwestern Gen. Mtge. 3½	1987	50,000.00	32,500.00		65.
Chicago Railway Co 1st Mtge. 5	1927	5,000.00	5,000.00	(a)	100.
Grand Trunk Pac. Ry Sterling Bond 4	1962	4,860.00	5,000.00	(a)	500.
Ill. Cent. R. R. (Litchfield Div.) 1st Mtge. 3	1951	28,000.00	15,120.00		54.
Ill. Cent. R. R. (Litchfield Div.) 1st Mtge. 3½	1952	50,000.00	32,125.00		64.25
Lake Shore & Mich Southern Railway Co. 3½	1997	15,000.00	15,000.00	(a)	100.
Louisville & Nashville R. R. Co. Unif. 50 yr. 4	1940	100,000.00	77,812.50		77.8

Mich. Central R. R. Co. Gold Bond Secured by First Mtge. and Lien on Main Line.....3½	1952	16,000.00	10,760.00		67.25
Minn., St. Paul & S. Ste. Marie 4	1938	100,000.00	78,245.00		78.25
Morris & Essex R. R. Co., 1st Ref. Mtge. 3½	2000	200,000.00	129,000.00		64.25
N. Y. Central & Hudson R. R. Co. (Mich. Cent. Coll.).3½	1998	25,000.00	14,250.00		57.
N. Y. Central & Hudson R. R. Co Mtges. (Reg'd.)..3½	1997	50,000.00	34,500.00		65.12
N. Y. Central & Hudson R. R. Co. (Coupon) 3½	1997	100,000.00	63,125.00		65.12
New Orleans, Texas & Mexico Ry Co. Non-Cum. Series A 5	1935	2,000.00	2,000.00	(a)	100.
No. Pacific Ry. Co. Prior Lien R. R. & Land Grant ..4	1997	100,000.00	71,000.00		71.
Norfolk & Western 1st Cons. Mtge. 4	1996	100,000.00	68,000.00		68.
St. Paul, Minn & Manitoba Cons. Mtge. 4½	1937	100,000.00	86,500.00		86.5
Union Pacific, 1st Mtge. Land Grant (reg'd.) 4	1947	50,000.00	40,000.00		80.
Total Railroads Bonds		$1,473,060.00	$1,047,125.00		
PUBLIC UTILITY BONDS					
Commonwealth Electric, 1st Mtge. 5	1943	5,000.00	5,000.00		100.
Defiance Gas & Electric, 1st Mtge. Series A 5	1942	19,000.00	15,200.00		80.
Defiance Gas & Electric, 1st Mtge. Series B 5	1942	1,000.00	800.00		80.
Indiana & Michigan Electric, 1st Mtge. 5	1957	22,000.00	20,500.00		93.
Indianapolis Water Co., 1st & Ref. Mtge. 4½	1940	5,000.00	5,000.00		100.
Pac. Coast Power Co., 1st Mtge. 5	1940	4,000.00	4,000.00		100.
Total Public Utility Bonds		56,000.00	50,500.00	(a)	
MISCELLANEOUS					
Canada Copper Corp. 5 yr. Gold Deb. Bond 6	1924	200.00	200.00	(a)	100.
Dominion of Canada 5 yr. Gold Bond 5½	1924	100.00	100.00	(a)	100.
City of Dayton Waterworks Betterment Bond 3½	1921	1,000.00	1,000.00	(a)	100.
Mutual Life Insurance Co. Gold Bond 3½	1928	1,000.00	1,000.00	(a)	100.

Oliver Building, 1st Mtge. Gold Bond 6	1922	1,000.00	1,000.00	(a)	100.
National Drug Co. 2nd Pfd. Stock (2 shares)		200.00	200.00	(a)	100.
Total Securities of the Pilgrim Memorial Fund ..		$2,804,810.00	$2,289,572.08		

CONDITIONAL GIFT FUND

		Face Value	Book Value
United States Government Securities			
Liberty Loan, First 4¼	1947	1,150.00	1,150.00
" Second 4¼	1942	3,250.00	3,241.96
" Third 4¼	1928	850.00	846.16
" Fourth 4¼	1938	5,700.00	5,298.62
Victory Loan 4¾	1923	4,800.00	4,800.00
		15,750.00	15,336.74
Other Bonds			
Atchison, Topeka & Sante Fe Ry. Co. Gen. Mtge. ...4	1997	20,000.00	14,275.00
U. S. Steel Corp. 10/60 yr. Sinking Fund 5	1963	1,000.00	1,000.00
Needham Refunding Loan 4	1937	500.00	500.00
		21,500.00	15,775.00
Total Conditional Gift Securities		$ 37,250.00	$ 31,111.74

HERRING MEMORIAL FUND

United States Government Securities			
Liberty Loan, First Conv. 4	1947	50.00	50.00
" Third 4¼	1928	500.00	500.00
" Fourth 4¼	1938	150.00	150.00
Total Herring Memorial Fund Securities.....		700.00	700.00

NATIONAL COUNCIL ACCOUNT

Missouri Pac. R. R. Co. 1st & Ref. Mtge. Series A....5	1965	1,000.00	1,000.00
Kan. City, Memphis and Birmingham R. R. Gen. Mtge. 4	1934	500.00	500.00
Chicago Rock Island & Pacific Genl. Mtge. G. B. 4	1988	2,000.00	2,000.00
Total National Council Securities		$ 3,500.00	$ 3,500.00

*Includes Investment Purchase of $436,650 par @ Average Price $88.98.
**Includes Investment Purchase of $350,000 par @ Average Price $90.37.
***Includes Pledge Payment of $5,000 in bonds accepted at par.
(a)Securities received in payment of pledges.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

This report is written as the beloved Dr. William A. Rice, Secretary of the Congregational Board of Ministerial Relief and Associate Secretary of the Annuity Fund, is retiring from service, having now passed his three score years and ten and having been laid aside by illness from the activities which have been his faithful care and his abundant joy. Special notation is made in the report of the Congregational Board of Ministerial Relief of the provision for the comfort of his age and in this the Trustees of the Annuity Fund, acting for all its members, count it a privilege to join.

From the first conception of the Annuity Fund, Dr. Rice, as the Secretary of the Congregational Board of Ministerial Relief, has given his fostering care to the movement. Whatever the Annuity Fund shall come to be will be due in no small measure to his wise counsel, his conception of the need, his largeness of heart and his constant devotion. May the years of his age be full of that peace and joy which are the fruits of noblest service and may he be permitted for years to come, as Secretary Emeritus of the Congregational Board of Ministerial Relief, to give to both boards the inspiration of his presence and the priceless aid of his unique experience.

Membership

It has been the custom of previous reports of the Annuity Fund to cover the entire period from the issuance of the first certificate of membership, May 7, 1914.

The total number of such certificates issued up to May 1, 1921 under the Original Plan was 1053, of which 988 were then in force, an addition of 449 since the last report, or more than 83 per cent. in eighteen months. There are also 35 members under the Expanded Plan. Total membership 1023.

There have been nineteen deaths.

The number of annuitants at the present time is thirty, of whom ten are old age annuitants, eighteen are widows, and two are receiving disability annuities.

The Payment of Annuities

The amount of annuities paid in 1920 was $2509.90. As there were, May 1, 354 members of the Fund under the Original Plan over fifty-five years of age, the amount needed for annuitants will rapidly increase in the years immediately following and will soon reach a very large sum. Toward this, provision is now being made from the three following sources:

1. *The Subscriptions for the Maintenance of the Annuity Fund.* These, secured before the movement for the Pilgrim Memorial Fund, have been of the greatest strategic value and have afforded the largest resource for the promotion of the work since its inception. These are now chiefly discharged, $12,720.30 being received from them in 1920 and $61,355.58 being temporarily accumulated through the years, subject to call for annuities, or current expense. The members of the Fund owe a debt of gratitude to all who have participated in these subscriptions and their aid is hereby most heartily acknowledged.

2. *The Income of the Pilgrim Memorial Fund.* The first fruits of the Pilgrim Memorial Fund, received by the Trustees of the Annuity Fund by the Corporation for the National Council in the year 1920, amounting to $68,000, were set aside in the Contingent Reserve to meet the payments of annuities and enabled the Trustees to vote, October 19, 1920, to advance the old age annuity under the Original Plan from $200 to $300, for members thirty years in service, and corresponding increases for those in service for a shorter period.

3. *The Supplementary Fund through the Congregational World Movement.* Further provision has been made possible this year by the cordial vote of the Congregational World Movement Commission. The Annuity Fund is temporarily placed upon the apportionment schedule for the contributions from the churches in order that the older men now an-

nuitants, or about to become annuitants, may receive such immediate benefit from the movement for the protection of the ministry and the raising of the Pilgrim Memorial Fund as can be secured with due regard for the integrity of the Annuity Fund and the maintenance of its work. Without this provision many of these men would pass through the period of their old age with only a part (possibly not more than one-half) of the maximum annuity which the certificates of membership contemplate, since the endowment funds alone, including the Pilgrim Memorial Fund, would not now, nor for some years to come, warrant full payments. These contributions from the churches are not used to increase the permanent endowment. They will not be asked when the endowment, which now provides one-half, can assume, in the judgment of the Actuary and the Trustees, the full annuity payments on certificates of membership in the Original Plan.

These additional contributions are to be applied as follows:

(1) Beginning not later than January 1, 1922, all annuities in force, including disability and widows' annuities, payable under the Original Plan, will be raised to the maximum provided through the certificates of membership.

(2) During the year 1921 assistance will be given in meeting the initial dues, for membership under the Original Plan, to any ministers who have had at least ten years of service in the Congregational Churches of the United States, who are over fifty-five years of age, and who are still eligible for such membership, but are unable otherwise to secure it.

(3) Those who cannot obtain membership in the Original Plan, on account of conditions of health, will be aided in securing an Old Age Annuity through the Expanded Plan by such addition to the accumulation made through their own payments and their credits through the income of the Pilgrim Memorial Fund as funds may permit with equity to others.

The Trustees felt themselves under moral compulsion to make this application of these supplementary funds for the older men, (even although the Endowment Fund alone would not warrant the payment of the maximum annuities under the Original Plan), but it should be definitely understood that the maintenance of these annuities at the maximum is contingent upon the continuance for some years to come of contributions supplementing the endowment. The percentage on the apportionment schedule is small,—two per cent. for 1921, reduced for 1922 to one per cent. because of the threatened indebtedness of our missionary societies. The percentage, if regularly given for a few years, need never be large and will ultimately disappear from the schedule, but it is imperatively needed while the endowment funds are being increased and until they reach adequate measure. Already the supplementary funds are doing a most significant work and have made membership in the Fund possible to a number of the older men who otherwise would have found the dues necessary for entrance to the Original Plan, for men in the later years, too heavy for their slender resources. No new certificates under the Original Plan will be issued after December 31, 1921.

The Expanded Plan

As certificates under the Expanded Plan were first issued as of January 1, it is too soon to expect any large results in the brief period since that date. On May 1 there were 35 members under the Expanded Plan, eleven of whom had transferred from the Original Plan, carrying over the equity which they had acquired through their membership according to certain options, statement of which is furnished on request. Nearly all men under forty years of age should so transfer and many others up to fifty years, or more.

The Payments by Churches on the Pastor's Dues

The rate of progress in the immediate future will be largely determined by the action of the churches on the proposition, approved at the meeting of the National Council in Columbus in 1917, that each church should share with the pastor in the payment of the annual dues toward an Old

Age Annuity. To promote favorable consideration, the Annuity Fund has suggested to all State Conferences and Local Associations the adoption of appropriate resolutions urging upon the churches the necessary action and appointing a strong committee of laymen to bring this to the attention of church trustees.

Word is already received from many such meetings of most cordial response and it is hoped that the number of churches on the roll of honor will be multiplied during the year and that in the near future the great body of the churches will have established this cooperation with the pastor as a helpful tradition of our church life. Any less result would be a reproach to the spirit of our fellowship and a failure to lay hold of the great advantage accruing through the Pilgrim Memorial Fund.

The Church Extension Boards have shown prompt and statesmanlike appreciation of the significance of the Annuity Fund for all men in their service and have voted to pay one-half of the dues of all secretaries, superintendents and field workers and to assist home missionary churches in paying their half of the pastor's dues, taking that proportion of the same which the home missionary aid bears to the total salary. It is hoped that all other missionary boards may take similar action. The Finance Committee of the American Board are earnestly considering, amid the severe financial problems of their administration, how to make provision to assist all their missionaries, eligible for the Fund, in securing membership. Already forty-four missionaries of the Board are members of the Fund. The First Congregational Church of Montclair leads the way in assuming the entire dues of its missionary, supported through the American Board, for the year 1921 with the prospect of continuing the payment in succeeding years.

The Hubert C. Herring Memorial Fund

The death of Dr. Hubert C. Herring, the universally beloved and honored Secretary of the National Council, last August, was a severe blow to the Congregational Board of Ministerial Relief, the Annuity Fund and the Pilgrim Me-

morial Fund Commission, in all of which he had been a conspicuous leader. No other cause had perhaps as large a place in his great heart and in no other sphere of activity was the quality of his Christian statesmanship more clearly shown. It was natural, therefore, for these boards, acting jointly with the Executive Committee of the National Council, to suggest that a Hubert C. Herring Memorial Fund should be secured to bear testimony through all time to the place he held in the affection of the churches and the personal contribution which he made in these critical years in initiating a movement to lift the standard of the ministry and to promote its effectiveness. The proposition met wide favor. It was determined that the Fund should be held in trust by the Corporation for the National Council, its income to be paid to the Trustees of the Annuity Fund and by them transmitted to Mrs. Herring during her life, and that thereafter it should be distributed by the Trustees of the Annuity Fund to members of the Fund who may need special assistance in meeting their requisite annual payments.

On May 1, 536 subscriptions had been received aggregating $16,322.18. In the judgment of the Herring Memorial Fund Committee the sum should not be less than $20,000. It is hoped that at this session of the Council, in connection with any tribute to Dr. Herring's service, there may be such further personal subscriptions as shall lift the Memorial Fund to the minimum desired.

The Limitations of the Fund

Extensive correspondence with the ministers reveals a frequent misconception of the power of the Pilgrim Memorial Fund. Not a few imagine that it permits the granting of a liberal pension to all aged ministers. As there are more than eight hundred ministers over sixty-five years of age the granting of a pension of even four hundred dollars to each man would involve an annual expenditure of $320,000 which is approximately fifty per cent. greater than the anticipated total net income of the Pilgrim Memorial Fund when the whole $5,000,000 shall be in hand. Inasmuch as

collections on this Fund at this date are only $3,000,000, and as we cannot expect to receive the full $5,000,000 earlier than 1924, it is manifest that even if the total income were devoted to this purpose it would be utterly inadequate to meet the requirements. Moreover, if the full income were used simply for free pensions, the problem of the minister's age would still continue. Year by year ministers would arrive at the period of retirement without adequate provision for their needs. The churches would be confronted by an overwhelming liability, which they would be unable to meet.

The Strategic Use of the Fund

Wisely, therefore, was another course chosen in the adoption of the Expanded Plan of the Annuity Fund by the National Council in 1917, supplemented for the sake of the older men by the maintenance of the Original Plan and by the Congregational Board of Ministerial Relief. By this action, the Fund, which is inadequate for free pensions, rises to the largest significance in supplementing contributory payments by the ministers and the churches which they serve. Its generous assistance becomes a powerful motive to induce the minister to make provision for his age and leads to the noblest results. If the Supplementary Fund can be continued during the period immediately before us, securing the full payment of annuities through the Original Plan on behalf of the older men, the future is secure and the economic status of the ministry, as was prophesied in the inception of the Expanded Plan, will be radically improved and its morale immeasurably strengthened.

The Problem of the Men Too Old to Enter the Fund

The difficult problem before this generation, which in a few years will notably diminish and finally disappear, but which is at present urgent and insistent, is the adequate care of men now beyond sixty-five years of age who cannot enter the Annuity Fund because of their years and provision for others approaching the same age who cannot meet, even with the help of the Supplementary Fund, the dues under

the Original Plan which are necessarily heavy for men in the later years.

To meet this need the Board of Relief should be so strengthened that generous service grants can be made for all ministers who are without adequate income for the reasonable comforts of age, with further resources for disability grants to cover the disasters of life, sickness and sudden death. For at least a generation to come the churches should never lose from their consciousness the necessity of maintaining the Board of Relief at the highest point of efficiency and of increasing the funds at its disposal.

The Fourfold Work

The churches should understand clearly that the Congregational Board of Ministerial Relief, the Annuity Fund and the Pilgrim Memorial Fund are all parts of one great fourfold work.

The Expanded Plan eventually will care for the entire ministry except for emergency cases aided through the Board of Relief, but the greatest benefits can be reached only after an extended period of years.

The Original Plan, meanwhile, happily aids by providing annuities in the years immediately subsequent to the inauguration of the Expanded Plan, and before its larger fruits are gathered.

The Supplementary Plan for the older men enables the Original Plan to lift annuities at once to the maximum provided through the certificates.

The Board of Ministerial Relief cares for those who, not having become members of the Annuity Fund, have now passed the age when they are eligible for such membership, or have become disabled, and for widows and minor children left without adequate support.

By these four divisions the entire ministry is now covered and the results obtained will be commensurate with the resources provided.

Unification and Expansion

Moreover, to promote the further unification, efficiency and economical administration of this fourfold work, the

same man acts as Executive Secretary of the Pilgrim Memorial Fund, General Secretary of the Annuity Fund and Secretary of the Congregational Board of Ministerial Relief; and now the Trustees of the Annuity Fund unite with the Directors of the Board of Ministerial Relief, and with the Executive Committee of the Pilgrim Memorial Fund Commission, in suggesting that a way should be found, if possible, to bring a further unity of administration, or, possibly, a consolidation of these boards and the Pilgrim Memorial Fund Commission. They recommend that the National Council should give to them authority to work out any such readjustment or consolidation as may appear to them to be wise and practicable, with such changes of charter and incorporation as may be needed, it being understood that these plans, before being adopted, shall have the approval of the Commission on Missions and of the Corporation for the National Council.

The Literature of the Fund

Within recent months much attention has been given by the Secretary and the Actuary, with the co-operation of the Board of Trustees, in preparing and issuing documents in definition and promotion of the work of the Fund, the most important of which are:

(1.) Booklet of the Expanded Plan, revised and completed with illustrative tables.

(2.) The Fourfold Work for Congregational Ministers, setting forth the plans by which the Annuity Fund, the Congregational Board of Ministerial Relief and the Pilgrim Memorial Fund supplement one another.

(3.) The Pastor's Annuity—The Share of the Local Church, explaining for the benefit of trustees, or other church officials, the function of the church in co-operating with the pastor and providing an old age annuity.

(4.) The Original Plan, with tables showing annual dues, etc.

(5.) "The Doughboy and the Veteran," a leaflet for the dramatic presentation of the Annuity Fund and the Congregational Board of Ministerial Relief for use in Church

Schools, Young People's Societies, etc., based upon a production by two high school boys in South Church, Concord, N. H., led and inspired by the director of religious education in the school.

The Financial Status

Total receipts from all sources in 1920 were $229,346.26, including $12,720.30 from subscriptions toward the maintenance of the Annuity Fund; $15,050.33, income on investments; and $68,425.51 from the income of the Pilgrim Memorial Fund.

The Membership Fund, consisting of dues paid in by the ministers, had risen, May 1, to the great total of $353,277.75, nearly one-half of which has been paid since January 1, 1920, a token of the confidence of the ministers in the Annuity Fund as the defense of their age and their willingness, at severe personal cost, to do their part.

Total assets were reported, July 31, 1919, as $251,157.19. May 1, 1921 these assets had increased to $513,109.10, a gain of $261,951.91, more than one hundred per cent. in twenty-one months.

Among the items reported January 1, 1921 beside the Membership Fund, then amounting to $308,597.85, are:— Contingent Reserve, $68,425.51; Additional Temporary Reserve from Current Funds, $61,355.58; Endowment Fund, $29,540.97; Conditional Gift Fund, $4,307.24.

The Wide Opportunity

It is the conviction of the Board of Trustees that we are in the initial stages of a movement which in a few years will reach a magnitude now only faintly imagined by our constituency. They are seeking at every point of progress to conserve every asset, to lay secure foundations for the structure that is to rise and to move forward in the consciousness of the wide horizon of opportunity. They believe the work is absolutely fundamental in providing for the future of the church and its leadership. They look forward with confidence, assured that time will only reveal more clearly the wisdom of the plan adopted and the practical ability of the Annuity Fund, with the generous support of

the churches, to accomplish its purpose to give adequate protection for the ministry in the years of age and thereby to promote its dignity and effectiveness and to give it new power in recruiting its ranks.

HENRY A. STIMSON
HENRY G. CORDLEY
B. H. FANCHER
FRANK J. GOODWIN
FREDERICK B. LOVEJOY
JAY T. STOCKING
LUCIEN C. WARNER
CHARLES C. WEST
CLARENCE H. WILSON

Trustees

CHARLES S. MILLS,
General Secretary

TREASURER'S REPORT, ANNUITY FUND

CASH RECEIPTS and DISBURSEMENTS

For Seventeen Months From

July 31, 1919 to December 31, 1920

RECEIPTS

Membership Dues	$138,330.16*	
Donations for Establishment and Maintenance	20,860.23	
Donations and Legacies for the Endowment Fund	678.18	
Pilgrim Memorial Fund Income Transferred by the Corporation for the National Council	68,000.00	
Income from Invested Funds	20,008.71	
Interest from Members' Notes	62.78	
Miscellaneous Items	219.64	248,159.70
Conditional Gifts		1,000.00
Members' Note Payments		1,030.03
Funds received by Maturity, Sale or Exchange of Securities for Reinvestment		49,637.74
TOTAL RECEIPTS		299,827.44
Balance, July 31, 1919—Cash		11,564.63
		$311,392.10

DISBURSEMENTS

Salaries and Expenses of Field Representatives	$ 6,620.21
Administration Expenses	22,636.83
Herring Memorial Fund Expenses	379.68
Annuities to Beneficiaries	3,213.70
Annuities on Conditional Gifts	367.50
Investment of Funds	266,955.48
Accrued Interest Purchased	1,230.08
TOTAL DISBURSEMENTS	301,403.48
Balance, December 31, 1920—Cash	9,988.62
	$311,392.10

*In addition $6,230.22 was credited to Membership Dues through Members' Notes.

ASSETS and LIABILITIES

December 31, 1920

ASSETS			
Cash—Petty Cash Fund and in Bank			$ 9,988.62
INVESTMENTS	Par Value	Cost or Book Value	
United States Liberty Loan Bonds	$178,250.00	$162,493.45	
Railroad Bonds	254,000.00	208,265.00	
Foreign Bonds	40,000.00	39,778.50	
Public Utility Bonds	6,000.00	5,956.25	
Real Estate Bonds and Mortgages	40,000.00	40,000.00	456,493.20
Accrued Interest Purchased			1,230.08
Notes Receivable—Members			5,371.29
TOTAL ASSETS			$473,083.19
LIABILITIES			
Funds			
Membership Fund — Total Receipts from Members and Income from Investments, less Annuity payments and withdrawals			$308,597.84
Endowment Fund			29,540.97
Conditional Gift Fund			4,307.24
Contingent Reserve—Pilgrim Memorial Fund Income			68,425.51
Current Fund Cash and Investments			62,211.63
			$473,083.19

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

"All the cash receipts were verified by recourse to the carbon copies of the receipts sent out in acknowledgment. All the income from investments has been accounted for.

We have examined all the cancelled checks returned by your depository and traced them through your cash disbursement record. Tests were made of bills, invoices, expense accounts and other vouchers.

Bank balances as shown on statements rendered by the bank were reconciled with the cash balances shown on the ledger. We have obtained a certificate of verification from your depository.

The securities are carried on your records at cost. We have not examined the securities owned, valued at $456,554.17, which are in the custody of the Fifth Avenue Bank. Your record of securities owned compared with a listing of the securities obtained from your depository was found to be in agreement therewith."

(Signed) HURDMAN & CRANSTOUN
Certified Public Accountants
55 Liberty Street, New York City

SCHEDULE OF SECURITIES

The Annuity Fund for Congregational Ministers

December 31, 1920

UNITED STATES GOVERNMENT SECURITIES			Par Value	Book Value	Average Price
Liberty Loan, First	3½	1947	$ 50.00	$ 45.37	90.74
" First	4¼	1947	400.00	370.68	92.67
" Second	4¼	1942	64,550.00	61,644.32	95.50
" Third	4¼	1928	350.00	314.75	89.92
" Fourth	4¼	1938	112,900.00	100,118.33	88.67
Total U. S. Government Securities			178,250.00	162,493.45	
FOREIGN BONDS					
Dominion of Canada Gold Bond	5	1931	14,000.00	13,937.50	99.55
"	5	1937	6,000.00	5,880.00	98.
United Kingdom Great Britain	5½	1937	20,000.00	19,961.00	99.8
Total Foreign Bonds			40,000.00	39,778.50	
RAILROAD BONDS					
Atchison, Topeka & Santa Fe, General	4	1995	50,000.00	37,375.00	74.75
Chic. B. & Q. Ill. Div. Mtge.	4	1949	35,000.00	28,276.25	80.75
Chic. & N. W. Gen. Mtge.	5	1987	35,000.00	30,887.50	88.25
Ill. Cen. Ref. Mtge.	4	1955	15,000.00	13,375.00	89.12
Kan. City Term., 1st Mtge.	4	1960	10,000.00	7,900.00	79.
N. Y. Cent. & H. R. L. S. & M. S. Gold Debs.	4	1931	1,000.00	905.00	90.50

N. Y. Cent. & H R. Ref	3½		1997	10,000.00	7,990.00	80.
N. Y. Cent. R. R. Ref. & Imp. A	4½		2013	5,000.00	4,750.00	95.
Nor. Pac. P. L. Ry. & L G.	4		1997	15,000.00	11,085.00	73.9
P. R. R., Gen. Mtg. Series A	4½		1965	20,000.00	18,170.00	90.
So. Pac., Cent. Pac. Ref. Gtd.	4		1949	25,000.00	19,160.00	76.67
So. P. R. R., Rf. Gn.	4		1955	25,000.00	20,356.25	81.5
Terminal R R. Assn. of St. Louis—1st Cons. Mtge.	5		1944	5,000.00	5,312.50	106.25
Un. Pac. R. R. & L. G.	4		1947	1,000.00	917.50	91.75
Un. Pac. R. R., 1st & Ref.	4		2008	2,000.00	1,805.00	90.25
Total Railroad Bonds				254,000.00	208,265.00	
PUBLIC UTILITY BONDS						
New York Telephone Co., 1st and Gen. S. F.	4½		1939	5,000.00	4,956.25	99.12
Northern Electric Co. Ltd., 1st Mtge. Sinking Fund	5		1939	not	valued	1,000.Par (a)
Cleveland & Eastern Traction Co., 1st Mtge.	5		1932	1,000.00	1,000.00	100. (a)
Total Public Utility Bonds				6,000.00	5,956.25	
REAL ESTATE BONDS AND MORTAGES						
Wicks, —Rye, New York	5½	—		$ 15,000.00	$ 15,000.00	—
Whiting, —Briarcliff, New York	6	—		25,000.00	25,000.00	—
Total Real Estate Mortgages				$ 40,000.00	$ 40,000.00	
TOTAL SECURITIES				$513,250.00	$456,493.20	

(a) Donated Security

REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Since the last meeting of the National Council a radical change has taken place in the administration of the Congregational Board of Ministerial Relief. Dr. William A. Rice, who has been almost nineteen years its beloved, honored and devoted Secretary, has resigned owing to ill health and advancing years. Acting in accordance with what they believe would be the clear desire of our Congregational Churches, the Board of Directors has elected Dr. Rice to the position of Secretary Emeritus with a suitable pension, in recognition of the service that he has rendered through these many years. At a meeting held in New Haven, Connecticut, February 5, 1904, Dr. Rice, then the new Secretary of the Congregational Board of Ministerial Relief, spoke as follows: "Sixteen years of devoted service on the part of the Committees on Ministerial Relief and of the Trustees of the National Council; about nine years of the honored, consecrated and lamented Dr. Whittlesey; and several years of the faithful and forceful efforts of Dr. Hawes, who has stood in the breach and maintained this cause while the denomination mourned the death of his eloquent and sympathetic predecessor ..... has served to bring this work to its present attainment and more hopeful outlook." To this noble list of efficient and beloved Secretaries, the name of William A. Rice will surely be added by his grateful brethren. It will doubtless be the desire of the National Council to express to Dr. Rice its profound appreciation, not only of his fidelity to a great and growing task, but also of the rare spirit of sincere Christianity in which all his duties have been discharged.

Progress of Ministerial Relief

The resignation of a Secretary who has so long incarnated the work of a Board and who has won in doing

so the lasting affection of a great body of our brother ministers, makes it fitting that this report should present to the National Council some statement of the remarkable progress that has taken place in the work of Ministerial Relief during his incumbency. Dr. Rice assumed the office of Secretary of the Congregational Board of Ministerial Relief November 1, 1902. At that time the pensioners of the Board numbered approximately 75; the income for the year 1902 from all sources amounted to $21,625.56; the Trustees of the National Council had received and were holding for the purpose of Ministerial Relief funds to the extent of approximately $130,000. On April 15, 1921, the number of pensioners of the Congregational Board of Ministerial Relief was 354; the income for the calendar year 1920 was $139,937.55 exclusive of legacies; and the invested funds held by the Congregational Board of Ministerial Relief amounted to $1,290,325.57. From the first report read by Dr. Rice to the National Council at Des Moines in 1904, it appears that the total receipts of the Congregational Board of Ministerial Relief from the beginning of the undertaking in March, 1887 to July 31, 1904 were $254,188.09, of which $135,730.51 was invested in a permanent fund and $61,584.40 granted to beneficiaries, an average of $3,849.02 per year, to be compared with the $105,265.68 paid to pensioners and State Relief Societies in the year 1920.

It is given to few men in the course of their administration of a great office to see the fulfilment of so many of the purest and highest ambitions of their early days. It may be of interest to remind the Council of three important events during these nineteen years of the history of Ministerial Relief. First, the change of name in 1907 of the Trustees of the National Council of the Congregational Churches of the United States to the Congregational Board of Ministerial Relief. Second, the receipt of the legacy of Mrs. Ellen S. James of $750,000 of which $450,000 was paid September 30, 1916 and $300,000 February 28, 1917. Third, the inauguration of the Annuity Plan under the fostering care of the Board of Ministerial Relief, from the members

of whose Board of Directors the Trustees of the Annuity Fund are still chosen. In the year 1921 we are far advanced on the road which, twenty years ago, looked long and extremely difficult. The Congregational denomination can humbly and heartily thank the God and Father of all that at the close of practically one generation of effort in the interest of National Ministerial Relief, the invested funds of the Congregational Board of Ministerial Relief amount to more than a million and a quarter of dollars, that the Annuity Plan which is an integral part of the whole scheme of Ministerial Relief is on a sound footing with over 1,000 members and with an endowment in the Pilgrim Memorial Fund of $3,000,000 already paid in. To those who have labored in this most Christian cause, to those who have given generously for its support, and finally to the God of love, whose ever present spirit has inspired every action, the Directors of the Board offer their thanks.

The Service of Dr. Herring

In the company of those who have labored most devotedly and who have wrought most largely in the field of Ministerial Relief, Hubert C. Herring will always be remembered. As Secretary of the National Council, Director of the Board of Ministerial Relief, and in many other capacities, he had an opportunity to be of great service to his brethren in the ministry; but the service that he rendered and the good that he did had their origin, not in any official relation, but in the great loving-kindness of his heart toward all mankind and especially to such as were of the household of faith. The experiences, sacrifices, and sorrows of those who were proclaiming the word of Christ were of profoundest interest to him, and no appeal was ever made in vain for his sympathy or counsel. On the Board of Directors his wisdom, courage and gentleness were of incalculable value. In so far as the Congregational churches are able to produce leaders such as Dr. Herring, who combine in themselves strength of purpose and clarity of vision with sincere humility, they will exemplify the true spirit of the leadership which our Lord exalted

before men. The Directors of the Board of Ministerial Relief caused resolutions, expressive of their high esteem and their profound sense of loss in the death of Dr. Herring to be placed on the records of the Board. From these resolutions it is fitting to quote some sentences that especially declare the convictions of the Board:

> "All who had occasion to know with intimacy the processes of his thinking recognize that among his deepest convictions was that of the dignity and opportunity of the Christian ministry, the service to which he had so totally dedicated his own splendid powers. We, who were his associates in these labors, bear testimony to our admiration of the sweep of his vision, the glory of his ideals, the completeness of his consecration, the brotherliness of his soul."

Care of Aged Ministers a Major Theme

Since the last meeting of the National Council proper provision for the old age of our ministry has become a major theme in the life of the Congregational denomination. The steady collection of the Pilgrim Memorial Fund as an endowment of the Annuity Fund has made the securing of annuities a constantly strengthening motive with our ministers, and a subject of increasing thought and discussion throughout our churches. Toward that ideal consummation when every Congregational minister will be a member of the Annuity Fund from the time of his ordination, and with an accumulation to his credit that promises him a worthy annuity at the age of sixty-five, we, as a denomination, will earnestly and unremittingly progress.

At the present time, however, we are far from that ideal condition. There are at least 800 Congregational ministers who are already beyond the age when they can become members of the Annuity Fund, with consequent benefits from these ministers who are beyond the age of sixty-five have been already retired from active service and are in severely straitened circumstances even when they are not the victims of ill health or entirely destitute. Probably 95% of

these ministers who are beyond the age of sixty-five have lived throughout their ministry on salaries that were too small to enable them to make any considerable saving towards old age. In view of their inability to become members of the Annuity Fund and their lack of income, where shall they look for help in their old age if they are to be saved from dependence on relatives and friends? Their one refuge, and the one organization to which they should be given a right to look for aid on the ground of service rendered, is the Congregational Board of Ministerial Relief, with its co-operating State Societies.

Two Kinds of Pensions

In response to this legitimate demand from our older ministers, the Board of Directors have felt the necessity of defining clearly and stating frankly both its conception of its own function and its ambition for the future. We believe that pensions from the Congregational Board of Ministerial Relief should be granted to our retired ministry on two grounds:

Pensions for Service

First, on the ground of service rendered. This retirement "Service Pension" should be granted on application to all ministers of our churches who feel the need of such assistance even if their condition is not to be described as destitute. A minister who comes to the age of retirement with an income from his savings of only a few hundred dollars at the utmost, and who is therefore dependent on the support given by relatives or friends, is needy in the sense intended by the charter of the Congregational Board of Ministerial Relief even if he is not in imminent danger of the almshouse, or afflicted with disease. Pensions to such retired ministers should, however, be granted on the basis of the length of their service. We should be glad to consider such grants, made as a recognition of service, in the same light as is the contribution made by the Pilgrim Memorial Fund to the annuities that are earned by the payments of members themselves. Your Board would be

glad to be the dispenser of the generosity of the Congregational Churches to the extent of being able to grant such a modest pension for service to every Congregational minister who has reached the age of retirement, and who makes application therefor, properly recommended by his brethren. Not only because their funds are limited but also in order not to compete with the Annuity Fund and thereby destroy the incentive of thrift, these pensions for service rendered would always be less in amount than those that could be secured through the Annuity Fund by the participation of the ministers themselves.

Pensions for Disability

The second ground for the bestowal of pensions is that of the disasters of life, sickness and sudden death. The "Disability Grant" should be limited only by the needs of the sufferers and the means at the disposal of the Board. Of the extent of that need no estimate can be given and consequently no statement can properly be made as to the relief that could be justly rendered. In giving this aid in cases of disaster, the Board of Relief believes that it is exercising a function that is second to none in the manifestation of the very spirit of Christ our Lord. From all over our country, wherever the Congregational ministry is to be found, come pathetic letters which tell the story of ministers in the very flush of their manhood and at the highest point of usefulness suddenly cut down by an unexpected attack of disease or laid low by death. It has been the joy and comfort of the Secretaries and Directors of the Board of Ministerial Relief to speed some small aid to those who were so sorely stricken. In return and in reward we have received many grateful letters of appreciation in which the writers have taken occasion to praise not only the Christian spirit of the Board of Relief, but the efficiency of this agency of the denominational life.

The Constant Function of the Board of Relief

At the present time, out of a total of 354 grants made by the Congregational Board of Ministerial Relief, 170 grants are on account of sickness and death of ministers

who should still be in active service, and 184 are grants made to pensioners beyond the ordinarily accepted age of active service. There is no probability that there will be any decrease in the demands of the former kind for an indefinite period. Sickness and sudden death will undoubtedly always be the portion of a certain number out of every hundred. The Annuity Fund cannot provide in its Old Age Certificate complete protection against such disasters in early life, and many ministers will be unable to add to the annual dues further payments for the Supplemental Death and Disability Certificate. The Congregational Board of Ministerial Relief stands as a guarantee against the unexpected disasters of life in behalf, both of those who are not able to be members of the Annuity Fund, and of those who, having joined, have not had time to make any adequate accumulation.

The Consolidation of Boards

The frequent reference to the Annuity Fund in the report of the Congregational Board of Ministerial Relief is an indication of the close relation which exists between the work of the two corporations. As a matter of fact the Annuity Fund and the Congregational Board of Ministerial Relief have one inclusive end in view, namely, the protection of the minister against the privations incident either to sickness or old age. The work of the two Boards lies in such closely related fields and requires such a constant and sympathetic understanding of each other's operation that it has seemed to the Trustees of the Annuity Fund and the Directors of the Board of Ministerial Relief that these two functions of our Congregational life should be brought into a constantly closer connection. At the present time the Trustees of the Annuity Fund are elected from the Board of Directors of the Congregational Board of Ministerial Relief, and the General Secretary of the Annuity Fund and the Secretary of the Congregational Board of Ministerial Relief is the same person. Under present conditions we have an actual unity of operation. Your Directors raise the question whether this actual unity of operation which now exists should be made an organic

unity by such changes as would permit the creation of one inclusive organization charged with the duty of defending the ministry against the privations of old age.

The report of the Treasurer presented at this meeting will show the receipts and expenditures of the Board from July 31, 1919, to December 31, 1920, in which it will be observed that the Congregational Board of Ministerial Relief has received and expended larger sums of money for current use than ever before in its history. We have not only survived the period of the pledging of the Pilgrim Memorial Fund, but we have received larger gifts than ever before during that period. The Board holds invested funds to the amount of $1,290,325.57, representing the principal of gifts and legacies whose income is used for grants. The next report of the Treasurer to the National Council will cover a period of two years from January 1, 1921. Since the last meeting of the Council, the Board has lost from its roll of pensioners up to May 1st, 1921, 45 persons through death. In this assembly of those who love Christ and His church let us remember those who have fought the good fight, finished their course and kept the faith, and for whom there is now laid up a crown of righteousness.

With gratitude for all the mercies of the past, with quiet confidence that He who has stirred the hearts of Christian people with holy affection and compassion during all the years will still manifest Himself in the same gracious way we remain

Fraternally and respectfully,

Henry A. Stimson, President	Lewis T. Reed
	Alanson H. Scudder
Henry G. Cordley	William Grant Smith
B. H. Fancher	Jay T. Stocking
Frank J. Goodwin	Lucien C. Warner
Oliver Huckel	Charles C. West
Frederick B. Lovejoy	George N. Whittlesey
Oscar E. Maurer	Clarence H. Wilson

Directors of the Congregational Board of Ministerial Relief

Charles S. Mills,
Secretary

TREASURER'S REPORT, THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

ASSETS

December 31, 1920.

	Par Value	Cost or Book Value
SECURITIES		
Foreign Bonds	$ 155,000.00	$ 153,183.70
Municipal Bonds	10,000.00	10,338.75
Public Utility Bonds	25,000.00	24,706.25
Railroad Bonds	750,000.00	693,547.50
Railroad Stock	1,550.00	1,501.00
United States Liberty Loan Bonds	121,500.00	115,376.00
Public Utility Stock	1,000.00	1,000.00
Mortgages on Improved Real Estate	287,191.13	287.191.13
Total Securities	1,351,241.13	1,286,844.33
Cash in Bank Awaiting Investment		3,481.24
Total Permanent Funds		1,290,325.57
Current Fund Cash		20,494.79
Total Assets, December 31, 1920		$1,310,820.36

CASH RECEIPTS and DISBURSEMENTS

For Seventeen Months From

July 31, 1919 to December 31, 1920

RECEIPTS		
Donations from Churches and Church Organizations	$41,750.42	
Donations from Individuals	40,784.38	
From State Relief Societies	10,807.91	
Legacies	19,575.99	
Congregational World Movement	21,779.86	
New York State Congregational Ministers Fund Society	1,130.20*	
Income from Invested Funds	82,426.64	
Conditional Gifts subject to Life Annuities	5,568.87	
Miscellaneous Items	1,215.23	225,039.50**

Funds Received by Maturity, Sale or Exchange of Securities for Re-investment	20,950.00
TOTAL RECEIPTS	245,989.50
Balance, July 31, 1919—Cash	11,340.95
	$257,330.45

DISBURSEMENTS

Paid Pensioners and State Relief Societies	$154,212.07
Salaries and Expenses of Field Representatives	3,388.33
Administration Expenses	22,903.59
Congregational World Movement Expenses	6,677.02
Interchurch World Movement—Guarantee on Note	4,023.27
Annuities on Conditional Gifts	2,310.39
Investment of Endowment and Conditional Gift Funds	39,839.75
TOTAL DISBURSEMENTS	233,354.42
Balance, December 31, 1920—Cash	23,976.03
	$257,330.45

*In addition Bonds and Mortgages aggregating $9,500.00 were turned over by the Society to the Congregational Board of Ministerial Relief, but assignment had not been completed Dec. 31, 1920.

**For Current Work $198,106.13
For Permanent Funds ... 26,933.37 $225,039.50

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

The securities owned, valued at $1,286,844.33, have not been examined by us. Your record of securities owned compared with a listing of the securities obtained from your depository was found to be in agreement therewith.

Cash receipts from legacies, conditional gifts, and donations were verified by recourse to the carbon copies of the receipts sent out in acknowledgment. All income from investments has been accounted for.

Cash disbursements were verified by an examination of all the cancelled checks, and a test of bills, invoices, expense accounts and other vouchers. The bank balances as shown on statements rendered by your depository were reconciled with cash accounts on the ledger. Certificates of verification were obtained from your depository."

(Signed) HURDMAN & CRANSTOUN
Certified Public Accountants
55 Liberty Street, New York City

SECURITIES

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

December 31, 1920

			Par Value	Book Value Cost
UNITED STATES GOVERNMENT SECURITIES				
Liberty Loan, Second	4¼	1942	$ 36,700.00	$ 35,586.60
" Third	4¼	1928	400.00	370.75
" Fourth	4¼	1938	84,400.00	79,418.65
Total United States Government Securities			121,500.00	115,376.00
FOREIGN BONDS				
Dominion of Canada	5	1931	4,000.00	3,953.75
"	5	1937	26,000.00	25,195.58
City of Montreal Sinking Fund	5	1956	20,000.00	19,850.00
Province of Ontario, Gold Debs.	5	1926	20,000.00	20,000.00
Province of Quebec, Gold Debs.	5	1926	20,000.00	19,900.00
Province of Saskatchawan Gold Debs.	5	1921	10,000.00	9,900.00
Republic of Cuba Gold Bonds, Series A.	5	1944	5,000.00	4,825.00
United Kingdom Great Britain and Ireland	5½	1937	50,000.00	49,559.37
Total Foreign Bonds			155,000.00	153,183.70
MUNICIPAL BONDS				
City of New York Corp. Stock	4½	1957	4,000.00	4,380.00
" " " " " "	4	1957	5,000.00	4,963.75
" " " " " "	4	1958	1,000.00	995.00
Total Municipal Bonds			10,000.00	10,338.75

REAL ESTATE BONDS AND MORTGAGES

Abrahams	1084 Park Ave. N. Y. C.	5½	1922	50,000.00	50,000.00
Brown	82 Bell Ave. Bklyn, N. Y.	5½	1923	3,500.00	3,500.00
Catherine	577 Mason St. " " "	5½	1921	4,000.00	4,000.00
No. Congregational Ch.	E. 72nd St. & St. Clair Ave., Cleveland, O...	5	1921	691.13	691.13
Marchison	49 E. 63rd St. N. Y. C.	4½	1921	28,000.00	28,000.00
Rintala	669 45th St., Bklyn, N. Y.	5½	1921	3,000.00	3,000.00
Schurman	4 Murray St. N. Y. C.	5½	1923	50,000.00	50,000.00
Spiegler	472 Marion St. Bklyn, N. Y.	5½	1923	3,000.00	3,000.00
Sussman	68 Gerry St. " " "	5½	1921	20,000.00	20,000.00
Litchfield	63 E. 74th St. N. Y. C.	5½	1923	100,000.00	100,000.00
Webb	53 Suffolk St. N. Y. C.	5½	Call	25,000.00	25,000.00
	Total Real Estate Mortgages			287,191.13	287,191.13

RAILROAD BONDS

Atkinson, Topeka & Santa Fe. Adjustment	4	1995	$ 500.00	$ 500.00 (a)
" Gen. Rgd.	4	1995	50,000.00	46,942.50 (*)
Atlantic Coast Line 1st Cons.	4	1952	50,000.00	45,471.25
Baltimore & Ohio, 1st	4	1948	25,000.00	23,635.00
Buffalo & Susquehanna Corp. 1st	4	1963	10,500.00	5,700.00
Central Pac. Ry. Co. 1st Ref.	4	1949	35,000.00	32,222.50
Chicago, Burlington & Quincy Gen.	4	1958	10,000.00	9,650.00
" Ill. Div. Mtge.	4	1949	5,000.00	5,093.75
Chicago, Milwaukee & St. Paul Genl. Series A.	4	1989	30,000.00	28,361.25
Chicago, Northwestern Ry. Gen.	4	1987	10,000.00	9,800.00
" Mtge.	5	1987	15,000.00	13,237.50
Chicago Rock Island & Pacific Ry. Co. Gen.	4	1988	50,000.00	45,171.25
Cleveland Short Line—1st	4½	1961	3,000.00	2,897.50
Delaware & Hudson, 1st and Ref.	4	1943	10,000.00	9,900.00
Elgin, Joliet & Eastern 1st	5	1941	25,000.00	26,911.25
Great Northern Ry. Co., 1st Ref. Series A.	4¼	1961	20,000.00	20,112.50
Gulf & Ship Island R. R. Co., 1st Ref. and Terminal	5	1952	10,000.00	10,200.00

Hocking Valley, 1st Cons. 4½		1999	5,000.00	5,427.50
Illinois Central, 1st Ref. 4		1955	25,000.00	22,145.00
Lake Shore & Mich. Southern Ry. Gold Debs. 4		1931	10,000.00	9,355.00
Lehigh Valley of N. Y., 1st 4½		1940	20,000.00	20,375.00
Louisville & Nashville R. R. Co. Unified 4		1940	30,000.00	28,471.25
Manhattan Railway Co., Consol. Mtge. 4		1990	30,000.00	28,265.00
Minneapolis, St. Paul & S. Ste. Marie Ry. Co....4		1938	10,000.00	8,500.00
New York Central & Hudson Railroad Co. Ref & Imp. Mtge. Series A. 4½		2013	15,000.00	14,175.00
New York Central Mtges. 3½		1997	20,000.00	12,600.00
Northern Pacific Ry. Co. Prior Lien Ry. & Land Grant 4		1997	50,000.00	45,637.50
Northern Pacific-Gt. North C. B. & Q. Joint Coll. 4		1921	6,000.00	5,625.00
Pennsylvania, Gen'l. Mtge. Series A. 4½		1965	25,000.00	24,455.00
Southern Pacific R. R. Co., 1st & Refdg. Mtge....4		1955	20,000.00	18,701.25
Term. R. R. Assn. of St. Louis, 1st Mtge. 4½		1939	10,000.00	10,033.75
" 1st Consol. Mtge. 5		1944	5,000.00	5,312.50
Union Pacific, 1st Mtge. Railroad & Land Grant 4		1947	35,000.00	31,400.00
Union Pacific, 1st Lien & Refdg. Mtge. 4		2008	25,000.00	22,576.25
West Shore R. R. Co. Guaranteed, 1st Mtge. Registered 4		2361	50,000.00	44,686.25
Total Railroad Bonds			750,000.00	693,547.50
RAILROAD STOCK				
Atchison, Topeka & Santa Fe. Pfd....5			500.00	500.00 (a)
Buffalo & Susq. Corp. Pfd. Voting Trust Certificates .... Par Value $4,500—Not valued on books				
Buffalo & Susquehanna Corp. Common Voting Trust Certificate.. .... Par Value $2,500.00—Not valued on books	Scrip		50.00	35.00
Conn. & Passumpsic River Ry. Pfd. 6			400.00	540.00 (a)
Boston & Maine R. R., 1st Pfd. 4			600.00	426.00 (a)
Total Railroad Stock			1,550.00	1,501.00

PUBLIC UTILITY BOND				
New York Telephone Co., 1st & Gen. Mtge. S. F.	4½	1939	25,000.00	24,706.25
PUBLIC UTILITY STOCK				
Consolidated Gas Co. of N. Y. Capt. Stock	7		$ 1,000.00	$ 1,000.00 (a)
TOTAL SECURITIES			$1,351,241.13	$1,286.844.33

(a) Donated Securities
* Includes Donation of $1,000 Bond accepted at par.

Memo
The Board holds 6 shares of Merchants National Bank Stock of Los Angeles, California. Face value $1,000.00. Not valued on books. Interest payable to donor.

REPORT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The Congregational Home Missionary Society is a federal organization consisting of the National Society and nineteen Constituent State bodies operating under definite agreements as to work to be done and as to the division of receipts. In addition there are a number of local city missionary societies or Congregational unions which have varying degrees of definite relationship to the state organizations. The following report embraces the operation of national, state and city home missionary societies except where by specific statement given items are limited to one or another of the agencies.

On account of the difference in fiscal years as between the National Society and the several states, the returns are not all for the calendar year but are accommodated to the fiscal years of the several organizations reporting. For the most part, however, the data covering the work done apply to the calendar years of 1919 and 1920; while the financial figures for the National Society run from April 1st, 1919, to March 31st, 1921, while the fiscal year of each Constituent State is taken in its report.

Vital Statistics

The following table presents home missions graphically. For purposes of comparative study the figures are given for the years 1915, 1917, 1919, and 1921, in order that something of the effect of the war upon home missions may be discovered:

	1915	1917	1919	1921
No. of Churches	2,345	2,423	1,973	1,861
Total Membership	100,858	103,839	92,292	88,657
Total Sunday School Enrollment	155,890	145,509	122,671	118,382
No. of Missionaries	1,774	1,724	1,502	1,444
No. of Foreign-Speaking Churches	415	469	359	304

Spiritual results cannot be tabulated, but so far as statistics do mark spiritual progress, the following items are of interest:

	1915-17	1919-21
Total accessions to missionary churches	28,751	20,307
Number of new churches organized	138	58
Number of churches reaching self-support	106	87
Number of new church buildings	118	45

What the war losses have meant to us is clearly indicated; it appears to be a matter of mathematics. Given a reduced number of workers as shown in the first table, and the natural consequences are a reduction in the results both of new churches and of the growth of the old churches. The optimistic note, however, should prevail since the curve of progress is now decidedly upward. The number of additions to mission churches in 1920, for example, was 12½ per cent. in excess of that for 1919, and twice as many new churches were organized in the latter year as in the former.

Finances

The total receipts of the National, State and City Societies for the biennium were $1,700,226 compared with $1,356,130 in 1917-19; of the total amount received $1,134,463 came in contributions from the living and $565,763 from other sources, largely legacies and income on investments. These figures are to be compared with $795,075 in 1917-19 from the living and $561,055 from other sources. Of the total receipts $878,335 was received by the National Society and $821,891 by the Constituent States and their affiliated city organizations.

Comparing the total receipts of the biennium with those of 1915-17, four years ago, we find that the increase has amounted to 28 per cent. Over against this must be taken the fact that the cost of home missionary work has increased in the same period not less than 67 per cent., leaving an actual falling off in the purchasing power of home missionary receipts of approximately 39 per cent. This accounts for the reduction in the number of missionaries and in the number of churches and preaching stations. Moreover, in spite of the reduction in the amount of work the National Home Missionary Society came to the end of its fiscal year on March 31st with an indebtedness of over $20,000, and similar deficits exist in some of the

Constituent States. The new apportionment which seems of necessity so large an increase over the old, if it were received in full, would enable the Society simply to restore its forces to normal. The measure of our hopes that this apportionment may be reached is the measure of our expectancy that our home missionary work shall reach its former volume.

City Work

When the National Home Missionary Society was organized in 1826 only 3 per cent. of the population of the United States lived in cities. Now more than 50 per cent. of our people are urban. Nevertheless it has not been easy for the Home Missionary Society to consider itself the agency for assisting churches other than those in rural regions and small villages. In recent years, however, more attention has been given to the necessity for churches in the city and for aiding such churches if they are to meet the emergencies and face the crises as well as share the resources of the great city. Most important doubtless of the organized factors in dealing with city situations is the local organization, in which the Congregational forces of a given city, heeding the call of their surroundings and realizing the need for cooperative approach to the task, erect some kind of a local organization usually in close affiliation with the state forces, for studying and meeting the demands of rapidly multiplying populations. Some thirty of these city societies have grown up under one name or another, and by giving opportunity for the local consciousness to develop have given shape to programs and rallied resources for planting and maintaining Congregational churches in new city communities.

Sensing the need of specialization in this important field the National Home Missionary Society has joined with its sister organizations in the Church Extension Boards in the employment of a Director of City Work whose functions are to represent these Societies in discovering needs and mapping out programs, but especially in himself planting new Congregational churches where there is promise of

rapid development. Rev. Luman H. Royce has made his services in this office invaluable to our fellowship, not alone because of the specific pieces of work which he has been able to do but because of the help which he is giving to leaders in our city work out of his rich experience.

While giving the major portion of his time to establishing and serving as pastor of new churches or to the equally important work of closing up the affairs of city churches which are no longer needed, Mr. Royce has been able to visit during the biennium the following cities to confer with our local leaders: New York; Chicago; Philadelphia; Boston; St. Louis; Cleveland; Pittsburgh; Toledo; Washington, D. C.; Omaha; Denver; Detroit; Los Angeles; San Francisco; Portland, Oregon; Seattle; Bellingham; Atlanta; Tampa; Miami and others. The results of this work cannot be tabulated, but to those who know the facts it promises much by way of meeting the challenge of the cities and in strengthening the denomination for all its work.

Rural Work

As before noted, our activity historically has been in the rural region, but we have come to a new day in which the village and open country have seen changes only less striking than those which the growth of the great city has brought to America. Rapid and significant changes in population, ease of access to centers due to new methods of locomotion, the practical contact of the rural population with everything that is going on in the world, all call for a new form of church in the village and open country.

To this new demand all the field workers of the Home Missionary Society are alert; but as in the case of the city so also here it has seemed wise to place a man in the field who would give his whole attention to the question of developing the country church. Dr. Malcolm Dana has been secured for this task and is doing in his field what Mr. Royce is doing in the cities; that is, he is giving his personal attention to the establishment and development of particular pieces of thoroughgoing rural work

where experimentation may show what is not feasible and where demonstration can be given of what the country church may be. Such demonstration stations have been developed at Star, North Carolina; Thorsby, Alabama, and Collbran, Colorado.

Dr. Dana supplements his personal activities in the development of fields by itineraries among the churches; speaking appointments at conferences, associations, convocations, etc., and in the circulation of literature calculated to stimulate the right approach to the country church work. Special attention has been given to the South, but intensive campaigns have also been carried on in Vermont and Missouri.

Immigrant Work

The following table from the report for 1920-21 shows at a glance the work which is being done with foreign-speaking populations. These churches include only such as use foreign languages and do not tabulate the still larger number which are working among foreign populations, but in the English language.

Twenty languages besides English were used last year, as follows:

Armenian	19	Polish	1
Assyrian	1	Portuguese	2
Bohemian	4	Slovak	10
Chinese	1	Spanish	14
Dano-Norwegian	23	Swede-Finn	2
Finnish	53	Swede	48
French	4	Syrian	1
German	89	Turkish-Armenian	1
Greek	3	Welsh	6
Indian	2		
Italian	22		304

For the administration of the foreign-speaking work there is a German Department with a superintendent giving his entire time to this group of churches; another superintendent combines under his oversight the work among the

Swedish, Dano-Norwegian and Slavic churches; the other groups are related directly to the national or state offices. Thus the number of superintendents of foreign departments has been reduced from four to two during the biennium.

In view of the importance of this work among our new Americans it has seemed imperative to the administration of the national office that there should be one man giving his entire time to the interests of these churches, and Henry M. Bowden, recently of the International College of Springfield, Massachusetts, has been secured as Director of Immigrant Work. In this position he serves as counselor with the superintendents of the foreign departments and state conferences which administer their own foreign-speaking work, and in behalf of the national society is practically the superintendent for all the other groups. Mr. Bowden gives not a little attention to the practical details of the work, but the most important service which he renders is that of fostering the most intimate fraternal relations between the foreign-speaking churches and their English-speaking neighbors. Through this interpretative function also it is possible for the Society to approach the work in this department with sympathy and intelligence.

Negro Work

The biennium has brought to the denomination the consciousness of the migration of a large number of Southern Negroes to Northern cities thus augmenting colored populations which in a number of instances were considerable before, and emphasizing the responsibility of our Congregational churches for their share in the proper churching of these peoples. Here also just as in the case of city and rural work, it seemed urgent that some well qualified man should specialize in this department, and Rev. Harold M. Kingsley, well and favorably known to the entire denomination, was secured for this service.

Mr. Kingsley's first service has been at Detroit, Michigan, where he has been serving as pastor of a new church and developing a most promising work in which the

resources of the church's constituency have been strongly developed.

While serving on this field Mr. Kingsley has been in intimate touch with the work in other cities and constantly in council with the leaders, as for example, in New York City, Buffalo, Cleveland, Chicago, and elsewhere. Through these councils he has had important part in the development of new work and in the substantial strengthening of old work among our colored brethren.

These four departments, city, rural, immigrant and Negro, present important developments which have come to maturity practically within the present biennium.

Evangelism

The reaching of men for Jesus Christ is the business of the church. The entire home missionary force look upon it as their central task but during the past two years there have been specific developments in which home missionary forces have been most active. During this period the Commission on Evangelism of the National Council has employed a Secretary and developed a very definite program of normal evangelism. In the development of this program our superintendents, field force and pastors have cooperated heartily and enthusiastically.

The Commission on Evangelism is a denominational agency, and its work is equally with the strongest of our self-supporting churches and the weakest of our home missionary churches. For the carrying forward of this work, however, the denomination as a whole finds itself in the same position in which many churches find themselves, namely, in need of subsidy. Therefore the National Home Missionary Society convinced of the fundamental nature of this work and of its primary importance has voted aid to the denominational commission just as it would vote aid to a local church. It is this cooperation of the Home Missionary Society which has made possible the institution of the program of evangelism, and the Directors of the Home Missionary Society feel that no money appropriated by them is invested more profitably.

The Interchurch World Movement

Following the instructions of the National Council, and therefore of the membership of the Home Missionary Society, the administration of the Society cooperated consistently under the instructions given at the Grand Rapids meeting with the other denominations in the Interchurch World Movement. We looked to the Movement for two great benefits: first and most obvious, the increase of our income. No one will ever know whether such increase was the consequence of that cooperation, nor if so, how much. It would seem fairly clear, however, that the impetus given to our financial campaign was such as to bring us considerable return financially.

The Home Missionary Society, however, looked to the Interchurch World Movement for the largest and most practical benefit through the interdenominational approach to our task, by which it was hoped to make possible both the avoiding of overlapping, and therefore ineffective and wasteful administration, and also the actual undertaking of important pieces of work which no denominations are now doing and which are likely to be left undone unless cooperation is secured. Chief therefore among the disappointments in connection with the miscarriage of the Interchurch World Movement is the fact that comity and cooperation did not come to largely increased realization through that Movement.

It is encouraging, however, to discover that the administrators of home missions in all the denominations are not disposed to surrender the principles of comity, but rather are desirous of finding ways whereby practical team work among the denominations can be done.

In this connection some actual benefits have been derived from the Movement. There is left a group of men who have constituted themselves into a committee to carry forward the most important parts of the survey and to deliver the results to administrative officials. As a result of the activities of the Interchurch Movement also we joined with other denominations in sending to the logging

camps of the Northwest theological students who should be employed as loggers for wages and establish sympathetic contacts with that important group of our workers. So also interdenominational work was carried on among the canneries of the East during the summer of 1920 and is being repeated in 1921. Again the Interchurch arranged a system of interdenominational summer schools for rural pastors in which we cooperated to the great benefit of a considerable group of our country ministers.

It should be aded that the Montana plan under which nine denominations, after making a study of the state, agreed together as to which pieces of work each of them should do, has been working out to the great satisfaction of those involved; and similar enterprises are in prospect in other states.

The Congregational World Movement

The Home Missionary Society has been concerned with practically all phases of the Congregational World Movement. In promoting evangelism, the spiritual life of the church, stewardship and missionary education, the field force of the Home Missionary Society and its state organizations has been possibly the most active agency concerned.

In the financial campaign also National Secretaries, state superintendents, general missionaries and missionary pastors, have lent their assistance without stint to the entire program of raising the full apportionment for our missionary and educational work.

To the success of the Congregational World Movement in its financial campaign the Society must look for its hope for a return to the normal volume of home missionary service.

Miscellaneous Items

The Home Missionary Society has found itself happy in the close relationship with the Church Building Society and the Sunday School Extension Society which maintains under the Extension Boards with common administration for the three corporations. This arrangement has given unity to our program and in particular has made pos-

sible the development of the special activities in city, rural, immigrant and Negro work.

The Constituent States have continued their work with increasing effectiveness, and the relationship between the National Society and states has been most happy and helpful.

The Midwinter meeting which for a number of years has brought together the state superintendents to meet with the Directors of the National Society is increasingly helpful in its practical outworking of plans and in the development of denominational morale along all lines.

Particular attention has been and is being given to the matter of recruiting the ministry. The approach has been both denominational and interdenominational. Some progress has been made, but very much more needs to be done in the way of enlisting the very best and the most fully equipped of our young men in the crucial work of the gospel ministry. The Secretary of Promotion is giving particular attention to this endeavor.

The Society has been greatly concerned also in the matter of adequate salaries for our ministers. In this it has been lending practical cooperation to the Commission on the Status of the Ministry appointed by the last meeting of the National Council. Many forces have combined to secure a not inconsiderable increase in the average salary paid but there still remains the necessity for careful attention to this subject.

Taken all in all the Society has passed through a trying period with measurable success and faces the future with hope and courage.

REPORT OF THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Church Building Society reports once more the most successful and prosperous biennium in its history. In 1920 the total receipts for the first time in the history of the Society went over the half million mark, and the total amount of the two years was $932,893.70.

Of this total sum $10,458.44 went to the Parsonage Loan Fund from gifts made for that specific purpose, while $69,-058.35 from legacies, conditional gifts and special gifts went to increase our Church Loan Fund.

In addition to contributions from churches and affiliated Societies our Grant Fund was augmented by $49,793.38 from repayment of former grants and by $124,052.94 from the sale of abandoned church properties.

From the churches and their affiliated Societies, the contributions were $316,970.84 which includes $77,722.58 received through the Congregational World Movement, the repaid installments on church loans amounting to $236,567-.06 and on parsonage loans to $55,363.44. The income from interest amounted to $69,600.76 and the balance of the total receipts came from miscellaneous sources.

It is interesting to observe that contributions from churches and affiliated Societies in this biennium exceed those in the two preceding years by more than $117,000 and while the increase is not proportionate to the increasing demands and opportunities, it is good to note that it is substantial and growing. It should be noted that the increase was only about six per cent while building costs and askings for aid to meet the same increased about one hundred per cent!

Where the Money Goes

The truly national scope and character of our work may be illustrated by the fact that during these two years we have assisted in completing 248 buildings for church use;

68 parsonages and 180 houses of worship; and these building enterprises have been located in all parts of our country from Maine to California and from the Great Lakes to the Gulf. Of course the larger proportion of this building is in the Middle West and the Far West as these sections quite naturally are growing more rapidly than others, but some of the most urgent needs for aid are found in the older and longer settled parts of the country.

Enlarging Scope and Character of the Work

Indeed one of the most conspicuous facts in connection with our work during this biennum is the enlarging scope and character of it in certain directions tending increasingly to make and keep it national in the fullest and truest sense of the word.

For example, consider the larger appropriations required for building enterprises in strategic city centers in all parts of the land, whereas our aid was formerly appropriated almost entirely to churches in the new and pioneer sections of our country. We are now recognizing the needs, necessities and opportunities of the growing sections of our large cities as well. It has recently come about that more than half the people of the nation live in cities; and cities increasingly shape and dominate the national life in all of its aspects. As these cities grow the necessity for adequate and commanding church facilities in each new section or suburb becomes increasingly apparent. Almost never are the pioneers in such sections or suburbs able to build adequately without aid from some source outside their own present resources. Nor can the older churches of any given city meet the needs. They have their own increasing local budgets and world wide missionary and benevolent appeals to meet. In a single city in the Middle West in the last year, three new and greatly needed Congregational church building enterprises were simultaneously in progress, aggregating in cost at least $300,000 and needing aid in the amount of at least $50,000. There was in fact only one other church of any financial resources in the city which was not itself building. Manifestly, this one could not meet the immediate needs of

the others. An appeal to, and generous aid from the National Society was the only rational solution. The whole denomination is as truly interested in a problem like that as it ever was or now is in the problem of the pioneer church in the new and more sparsely settled sections of our land; and the case cited is typical. We must occupy, and that adequately, these new sections in strategic city centers. To do this will require very large increase in our resources but it will pay abundantly; in fact it is a Missionary call as true and clear as ever came to the Church of God.

A Home Missionary Work

It is utterly futile to send ministers and missionaries into these city fields unless they can be supplied with adequate buildings and equipment for doing their work. They must have proper and modern facilities for the service of worship, religious education and social and community activities and needs. They must have homes, parsonages, which make it possible for the minister to live with and among his people. Time and again within the last two years the appeal has come from city churches for immediate help in the form of a parsonage loan, the church representing that its minister had had the roof sold over his head two or three times in rapid succession. Thus the necessary demands upon our parsonage loan fund from all parts of the country have been very heavy.

University Centers

At the meeting of the Board of Directors in Chicago in January, 1920, a resolution was passed requesting the Building Society to give special consideration in the matter of aid to those churches located in University centers, where the church naturally ministers to a large number of students in residence during a large part of each year and where naturally the local church would not be able to carry the burden of adequate building and equipment alone. During the past year acting in the spirit of this resolution unusually large aid was given to a church which was erecting a house of worship near the Campus of one of our great State Universities where several hundred students of Congregational

preference are in attendance each year. The result is a beautiful well equipped church building in the very midst of the university buildings making its appeal to hundreds of young men and women who throng the Campus daily. It would be difficult to over estimate the influence for good of work of this character. Other opportunities of this same kind in widely separated cities of our country are ready for similar help from the Society. If funds are provided in proper amount we hope to do more of this kind of work in the immediate future.

Opportunities and Needs in the South

Congregationalism has not been strong in the South. In recent years with the gradual disappearance of those peculiar difficulties which have retarded our work there, many hopeful and interesting opportunities are opening before us. It is clearly apparent to those who have studied the problem most, that our greatest success there will come thru the establishment and maintenance of strong and outstanding work in the chief cities and large centers of population, and from these points of advantage pushing out as opportunity offers to cultivate the whole field. But here again, the comparatively small group of people which in any of these cities must constitute the nucleus of such an undertaking cannot carry the financial burden of building adequately for the best results. Usually aid must come from outside if success is achieved. The Building Society has not hesitated to respond to the need and the opportunity in these cities, such as Houston and San Antonio, Texas, Oklahoma City, Oklahoma, Chattanooga, Tenn., Miami Beach, Florida, and others; several other similar opportunities are now under consideration. The wisdom of this work cannot be doubted by anyone familiar with the facts and with the trend of things in the South. In these cases the appropriations must be unusually large, comparatively, but the opportunities we believe are correspondingly rewarding.

Regular Work Increasing

It must not be supposed that the Society in taking care of these cases which illustrate the enlarging character and

scope of our work is neglecting or minimizing in the least the regular work for which it has stood thru all the years. On the contrary, that work is constantly and very rapidly growing. We are responding to calls every day for church and parsonage aid from all parts of the country. We absolutely never have enough money in our Treasury to meet the urgent and appealing requests. When we find it necessary to limit our askings under the Apportionment we know that this means literally neglecting a certain amount of needed work.

Unity of Work Increasingly Apparent

The wisdom of the plan whereby the three Societies work together as the Church Extension Boards under one general management grows more apparent as the months go by. The longer we work together in this fashion the clearer grows our knowledge of the fact that the work is one. No Sunday School or church can long endure and do effective work without proper buildings and equipment. One of the strongest appeals made by churches in applying for aid from the Building Society is that the aid given will enable the church to use its immediate resources and energies to meet current necessities so essential to the life of a church in the beginning of its history. That is, the aid given by the Building Society makes possible the carrying on of the work of the Sunday School Extension Society and the Home Missionary Society. To cut down the resources of the Building Society means to hamper and limit directly, and many times fatally to defeat, the work of the other two Societies.

Conservation of Building Funds and Property

The wisdom of securing the aid appropriated to a church by our grant and loan mortgages grows clearer every year. No church which really means to pay its debts can raise any valid objection to executing a mortgage upon its property to secure such payment. If and when the debt is paid the mortgage is released. If the aid has been in the form of a grant the mortgage remains inoperative while the church maintains its life and performs its functions. Not infrequently from one cause or another a church becomes de-

cadent or dissolves entirely. The Building Society then, under the terms of the mortgage can and does dispose of the property recovering the funds originally invested with interest and making these funds available for appropriation in other places where needed. These abandoned churches have in almost every case served a true and useful purpose. The money put into them has not been wasted. They have housed the people for worship and for religious education and for moral and spiritual nourishment and growth. The Society conserves what of property value is left and turns it to acount in other places for similiar results.

Again, it not infrequently happens that a church when opening correspondence with the Society to secure aid discovers that it has no real title to its property or that the title is sadly defective. The church proceeds to secure or perfect its title at the instigation of the Society, but of course, to its own great advantage.

Also many churches discover thru correspondence with the Society concerning aid that they have inadequate insurance or none at all to protect their buildings. Thousands of dollars worth of property is saved in this way thru the work of the Society.

The grant mortgage also serves to protect funds received by a church from Congregational sources other than the Society. The church applying for and receiving aid from the Society agrees to add these special gifts from other Congregational sources to the grant made by the Society and have the same protected by the grant mortgage for use in other Congregational building enterprises, should this particular church fail or change materially the character of its work from that which was originally intended and for the furtherance of which the money was originally contributed. The Society protects, conserves, and recovers thousands of dollars in this way each year. It is a service which cannot be so well rendered by any other Society in connection with our denominational life.

Church Plans

For several years we have been feeling increasingly the need of a small manual of church plans for use among the

churches in stimulating better architectural taste and suggesting more commodious and serviceable floor plans. A happy solution was found during the year in the publication, under the auspices of the Home Missions Council, of a little booklet entitled a Manual of Church Plans or Types of Church Architecture. The work was done thru a Committee appointed by the Home Missions Council and consisting of officers selected from the church building societies of the various denominations, the Editorial Secretary and the Church Building Secretary of the Congregational Church Building Society both being a part of the Committee. It was so arranged that each Building Society could have a special edition of the booklet bearing its own imprint and title page. The result to our Society is that we have a very commendable booklet for use among the churches. We have doubtless secured a much better result in a more economical way than would have been possible had we undertaken the work alone.

Better Church Architecture

We are happy to say that the Rev. Frederick T. Persons of Bangor Theological Seminary has completed the preparation of a course of lectures on "The Great Styles in Architecture," to which reference was made in our last Annual. These lectures are the fruit of enthusiastic study and wide research, and as they are amply illustrated with beautiful colored slides, they have given not only keen enjoyment but most valuable information to those who have heard them.

The lectures are six in number and on the following subjects:

1. Greek Architecture; showing the principles and forms of this style, with the temples and monuments, the sculpture and other decorative art of the classical period. The influence of the Greek style on modern church building is shown.

2. Roman Imperial Architecture, to the death of Diocletian, A. D. 316. The use of the arch; the union of column and arch; the column and temples; and the influence of this period on the ecclesiastical architecture of our day are described.

3. The Romanesque Period, down to about A. D. 1150 is next treated. The vaulted ceiling, the arched doors and windows, the development of this style in Spain, Germany, Normandy and England are exhibited. Some beautiful Romanesque churches in America are shown.

4. The Development and Character of Gothic Architecture. The use of the pointed arch, in windows and ceiling, the grouping of windows, the development of this style in France and especially in England is shown, together with some fine examples of Gothic Churches in America.

5. Renaissance Architecture. The movement in Italy in the fifteenth and sixteenth centuries; the classical revival; and the modification of former styles by these influences are reviewed. The period of Sir Christopher Wren and his compeers in England, and the influence on American "Colonial" architecture are described.

6. American Church Architecture. The log churches and early frame buildings; the charateristic features of the "Colonial" churches and the subsidence of this style about 1820; followed by Greek, Romanesque and Gothic revivals; restorations and adaptations; buildings for community service; and ideals for the modern house of worship, are fully set forth.

This course was recently given in Bangor, Maine, under the joint auspices of Bangor Theological Seminary, the Bangor Society of Art, and the Congregational Church Building Society, and won very high commendation. We hope it may be given in many Theological Seminaries all over the country that our ministers who have to face church building problems may be well informed regarding the principles of architecture and may save the churches from the grievous mistakes which so many have made. In common with other denominations we have too many ugly and unworthy church edifices. We hope also that local Associations and state Conferences may ask for these lectures as they will be of peculiar value to the ministers and laymen who attend. Correct architectural standards will be created as people come to know the best that has been done in the

past and see the finest examples of church building in the present.

It is likely that Art Societies, also, and Men's Clubs, and Women's Guilds, and other groups of people interested in bettering conditions in America will ask for this unique and valuable course. For those who wish only a single lecture Mr. Persons has an additional lecture, not in the course described, entitled "Early American Churches and their Predecessors." This deals with the American "Colonial" or "Georgian" churches and their English prototypes. It covers the first two hundred years of American life, especially the period from the close of the Revolutionary War to about 1920. This has been given many times to churches and associations and has awakened much interest in the matter of improving our church architecture. We are confident that this Society is rendering a great service to our churches, and to other denominations, in putting within their reach these most stimulating and informing lectures by Mr. Persons on this very important subject.

Forces Cooperating in the Work

The Society being now an integral part of the Church Extension Boards receives invaluable assistance thru the Home Missionary and State Superintendents all over the country, while the Church Building Secretary is in constant consultation with General Secretary Burton and in touch with Secretary Moore, Superintendent of Missions, and Secretary Bloom of the Sunday School Extension Society. In addition to this we have our Field Secretaries in different parts of the country who look after our special interests and make themselves helpful to the churches in their particular districts, Dr. Leete in Boston, Dr. McCollum in Chicago, Rev. Chas. H. Harrison in Denver, and Mrs. Taintor whose territory in behalf of our parsonage loan fund is the whole United States. In each state we have also a State Secretary and in each Association a Local Correspondent. These officers must pass upon all applications for aid presented to the Society from all of these sources and thru all of these channels we are able to get into intimate relations with

our constituency and receive first hand information concerning the churches we serve. Great credit for the constant increase in and safeguarding of our funds is due to our Treasurer, Mr. Chas. H. Baker, and to our Assistant Treasurer, Miss Sallie Fletcher, who take care of our increasing business so effectively and keep the churches reminded of their obligations to the Society. Dr. Chas. H. Richards is as busy as ever, editing the Building Society section of the American Missionary, revising and rewriting manuscripts for our Lecture Sets, preparing leaflets and folders, giving general information concerning our work for distribution among the churches, attending the sessions of the Executive Commitee, and giving valuable counsel concerning public policies and special cases as they arise. To the cooperation of these forces and the blessing of Almighty God we owe the achievements of the biennium.

REPORT OF THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The developments of the past two years have been marked by constructive work in the following out of a carefully planned program, and the outcome has been most encouraging. A wide and varied ministry has been exercised, the response to which has been gratifying. Many problems have been dealt with that were necessary and vital. The period has been one of strenuous detail work, and in many directions things have been accomplished, that will make the service of the coming years more successful if not less arduous. The underlying motive for service has been, not how big, but how valuable. The three-fold plan of the Church Extension Boards, calling for united work, united resources and united workers, has been adhered to. Efficiency, economy and enthusiasm, have been vital factors in our extension activities, and the forces that sent the Mayflower on its mission, have been set forth as those winning today. Hence a large emphasis has been placed on a course of action making for efficiency.

Along lines of organization and field service we have now Directors of City, Rural, Foreign Speaking and Negro Work. These and nearly all of our field workers are commissioned jointly with the Congregational Home Missionary Society or some other home missionary organization. The field force consists of fifty-six men and women, of whom sixteen are district or state superintendents. In addition to the regular field force, and in harmony with the general plans of the Church Extension Boards, every Home Missionary pastor under commission by the National Society, is required to care for such Sunday Schools as may be committed to him by the Secretary of Missions. This makes him a Sunday School Extension worker, and adds largely to the effectiveness of our Sunday School Extension work. All pastors bearing Home Missionary Commis-

sions have been asked to send a complete list of all Sunday Schools under their care; also a statement regarding other Sunday School possibilities in their parishes, together with all helpful and interesting information concerning their Sunday School program, with pen and ink, or crayon diagram, showing the relative distances of preaching stations and Sunday School points, from the central organization. In this connection, and along many other lines of service, the joint work with the Congregational Home Missionary Society is proving itself to be most satisfactory and successful.

We wish it were possible to itemize the full service rendered by these workers. Romance still clings to the work of the foreign missionary, but the home missionary worker is just as truly the Christian statesman in a needy and challenging community, calling for talent, self-sacrifice and devotion. His program contains the fundamentals of an enduring life. We can never overestimate our debt to the pioneer Sunday School missionary. His task demands a life of almost ceaseless effort. There falls upon him the care of pioneer work, under conditions calling for a consecration matched only by the opportunity.

Our field workers have emphasized certain specific things. These include close cooperation not only with the New York office, but with district and state official and pastoral workers; surveys, so as to line up the work of each state in a constructive way; steady and permanent advance in Sunday School enrollment; the religious educational ideal; and a larger measure of responsibility on the part of the churches generally in the support of Missionary Sunday School work. With all this there has been the magnifying of the spiritual ideal, the values of the things we live by, the standards of the Kingdom as outlined by the Master, the grace of giving and the blessedness of doing. Recognizing that the strongest call we can receive is that of opportunity, our workers have added an emergency call to their regular duties, and entered most heartily into our Congregational World Movement, realizing the commanding part they are called upon to take, if the days ahead shall be the great

days they ought to be. This record is gratifying, but by no means meets the increasing needs that confront us on every hand. In city and rural districts; in foreign-speaking centers and among the colored people both north and south, large extension of our work is called for. New field workers are being asked for in several states, and fifteen such workers could be used at once for full time service. In the missionary states generally, the need is great and the opportunity wide open. Especially is this true of the south and southwest, where in many communities there is for the first time an eager desire for organized Sunday School activities, where formerly the people were satisfied with an occasional preaching service. We are therefore challenged to do great things, and we shall be measured by the use we make of what God has given us. The words of the heroic Thomas Chalmers inspire us: "Nothing is too good to hope for which Divine goodness has promised, and nothing is impossible which God has asked His Church to perform."

The actual cost of administration is relatively small, inasmuch as the General Secretary devotes a large part of his time to the visitation of conferences, associations and churches, and the Extension Secretary is engaged in field service during two-thirds of the year. Moreover, only one-fifth of the salary of the General Secretary and one-tenth of that of the Treasurer is paid by the Sunday School Extension Society.

For the most part our field workers are rendering very efficient service. The optimism of a great purpose is apparent, and the record of things accomplished indicates strenuous labors and varied activities. While statistics do not and cannot tell the full story of achievement, they do show to some extent what has been accomplished and what needs to be done. The following statement covering the past two years will therefore be of interest.

New Mission Schools organized	190
Membership	6,093
Schools reorganized	60
Membership	1,811

Schools visited	3,911
Attendance	154,427
Conventions, institutes and group conferences	1,622
Attendance	83,007
Sermons preached	5,349
Sunday School addresses	2,739
General Addresses	3,144
Mileage	1,581,508

The Year Book figures for the two years covered by this report show a net increase in the enrollment of Church and Mission Schools of 33,773. Independent Mission Sunday Schools, largely under the supervision of the workers of the Sunday School Extension Society, number 611, with a total enrollment of 26,724. Many schools that once appeared in this list have become a definite part of a centralized church organization and the membership is therefore included in the regular Church School statistics. Increasingly this will be the plan followed, but many of the new organizations reported each year, while under pastoral leadership, are of necessity placed for awhile in this list of independent schools.

Grants of literature have been made to mission and other needy schools in different states to the amount of $1,290.51. This literature has included graded as well as uniform lesson studies, and is an increasingly helpful feature of our work. Provision has been made whereby this form of service can be extended, and along literature lines generally we are endeavoring to meet the needs in a vital and comprehensive way.

The preparation of the Children's Day Service has been given careful attention and there has been a very encouraging increase in its use on the part of our churches. The high literary and musical qualities of the service have met with a splendid response, and the fact that the entire proceeds of the offering on Children's Day are used for extension work along real missionary lines, makes our appeal one of an outstanding character. The promotion of

Children's Day is also making more effective the united plans of all of our missionary societies in connection with the total apportionment.

Financially we are making satisfactory progress. The total income for 1919 was $52,597.42. That of 1920 reached $74,423.25. A small equalizing fund has been established, amounting to $11,838.96, derived from legacies; with a view to making provision for financial emergencies.

In these days of our larger and golden opportunity we must not neglect our boys and girls. The vastness of our country; the magnitude of our work; the almost fearful challenge; the call to see the needs to some extent as God sees them; the splendid qualities of the workers on this far-flung battle line; the needs of great cities, mining centers and rural regions; the frontier of the west and south; the new frontier of the city with its Americanization programme; these and other considerations call for a luminous and sympathetic interpretation of life. They make one's heart beat faster because of their glowing life pictures and tremendous needs. They present a challenge that must be met.

CONGREGATIONAL EDUCATION SOCIETY

F. M. Sheldon, *General Secretary*

The Board of Directors of the Congregational Education Society has held seventeen meetings since the last National Council gathering. The average atttendance at these meetings has been sixteen and the total expense, $1,394.

The Board has sought to develop the program and do the work committed to it by the National Council as best it could with the resources placed at its disposal by the churches. To help in the solution of every educational problem in the home, the local church and in the school is a challenging task. The work has been divided into departments, in an effort to give more expert attention and leadership to its various phases. In addition to executive secretarial leadership for these departments, a standing committee of the Board studies the work in each and recommends desirable action. It has been a question of selecting most important things and leaving untouched much which should have been done.

The biennium which closed May 31, 1921, has been one of expanding life and effort for the Society. The time and energy of general, departmental and district secretaries have been taxed to the utmost by the growing demands from the churches for the service the organization is prepared to render. In fact, the interest of the churches and their calls for assistance have grown so rapidly that national and district secretaries could have made more than double the appointments had time permitted. To meet the demands of the churches our districts should be smaller and the number of our workers increased.

Changes in Personnel

During the period we have lost from our secretarial force through calls to other fields Rev. Miles B. Fisher from the

Department of Missionary Education, Rev. Milton S. Littlefield from the New York District, and Secretary Arthur W. Bailey from the New England District. The Board of Directors made fitting recognition of the service of these loyal leaders at the time of their departure.

The place made vacant by Dr. Fisher's resignation is being splendidly filled by the Rev. Herbert Wright Gates, who is proving himself specially well equipped for the task. Secretary Bailey's place is being filled by the Rev. W. Vernon Lytle, who has excellent training for the work. Secretary Littlefield's place has been filled by the Rev. George R. Andrews, who gives promise of strong leadership.

In the spring of 1920 Miss Mabel E. Patten, our practical, capable and whole-hearted educational assistant, was called to her reward. Mrs. Millicent P. Yarrow has begun her work as successor to Miss Patten, and is already fitting into the place most acceptably.

The Society was unusually fortunate in securing Rev. Paul R. Reynolds as associate to Dr. Gammon. He has fitted into and taken his full share in all phases of the work most happily. We regret exceedingly that he must close his work with our Society this summer, but rejoice in the splendid leader the American Board is securing in him.

It has been necessary for the General Secretary to carry the work of three departments in addition to having general oversight of the Society's entire program. Some relief has now come. The long search for a Student Secretary has been crowned with success by the acceptance of the Rev. Marion J. Bradshaw, a man with exceptional educational training and background. A greatly needed Young People's Secretary will be secured as soon as our income warrants.

Financial

Financially the first year of the two has been the most successful in the history of the Society. The total receipts for the year 1919-20 were $140,339.39 as against $121,276.47 the preceding year. Gifts from the churches and individuals were $94,176.96 as against $72,245.57 the preceding

year. The receipts from legacies were $24,495.18 as against $30,084.57 the preceding year. The total receipts for the year 1920-21 were $151,717.71. Of this amount $106,212 came from churches and individuals and $2,707 from legacies.

The financial burdens of the Publishing Society and the consequent effort to relieve this by transferring "The Congregationalist" to the Education Society and by asking this Society to pay the deficits on "The Pilgrim Elementary Teacher" and "The Church School Magazine" is proving a serious matter for the Society's finances. Neither of these were planned for in the budget, and no relief can come from apportionment until 1922. The credit of the Society will be put to the severest strain before that time arrives.

So much of what came to the Society from the Congregational World Movement was consumed in paying the Interchurch underwriting that the Society has only received $18,672.86 for its regular budget where $40,000 at least was estimated and anticipated.

Distributable legacies for the year have been light. One of considerable size, due to be paid last October, has not yet been received. Doubtless this is due to the difficulty of disposing of stocks and bonds to advantage. Over half the Lyman K. Seymour legacy, which is a permanent fund, has been received. This generous bequest will total around $40,000. Legacies from the Publishing Society have not been included in legacy receipts. The deficit May 31, 1921, was approximately $17,000. Receipts and expenditures for this year are estimated for May as this statement had to be in May 15th.

Inter-Society and Interdenominational Relationships

The fact that this one Society cares for the entire religious education program of the denomination and also for the educational institutions and student life phases of work, when most of the denominations have two societies covering this same ground, makes it necessary to carry a double set of interboard and interdenominational relationships. Our Society is related to the Council of Church Boards of

Education in matters of educational institutions and student life, to presidents and leaders of educational institutions, to the Association of American Colleges, to special committees promoting Religious Education and Bible Departments in colleges, to the Sunday School Council and the International Sunday School Association in religious education matters, to the Y. M. C. A. and the Y. W. C. A., also to the United Society of Christian Endeavor and the International denominational organization of Young People's Secretaries, to state conference superintendents and Extension Society workers, and to committees that are promoting week day religious education.

In fact, our relationships and points of contact are such, even within our own denomination, that the General Secretary got only fifteen minutes of an entire day's conference of state and national society leaders in Chicago because of the number of committees and individuals wishing to confer on lines of work and interests covered by this Society. These relationships, together with the effort to meet interdenominational obligations, often put a severe strain upon the calendar—there are not days enough. As an example of the way in which these necessary relationships consume time, the Council of Church Boards of Education, the Sunday School Council, the Congregational College Presidents Association, the Association of American Colleges, and our mid-winter setting-up conference for our total work all met in January this year, and the International Sunday School Association came the first part of February. There was little time for anything else.

Interchurch World Movement

The Interchurch World Movement occupied much of the time and attention of the churches during the first of the two years. Again, the scope of our Society was such as to relate us to two major departments of that organization —the American Education and the Religious Education Departments. The educational surveys are the most complete of any undertaken by the organization and have

proved of real value to Congregationalists. Four people have spent considerable time analyzing and charting the data with reference to our Congregational institutions. This data is becoming the basis for the conclusions of our special Commission on Education recently appointed by the Commission on Missions. The Carnegie Foundation has detailed two men who are working over the reports, and the Foundation is prepared to assist in seeing that they are made available for public use. They consider the surveys the most complete and valuable that have ever been made.

The Interchurch failed in the matter of raising its own expenses. This has fallen pretty heavily upon our Society and our denomination, though the burden is very light compared to that of other denominations. This Society and the educational institutions together paid underwriting to the amount of $67,010.

Congregational World Movement

The Congregational World Movement was started by the vote of our National Council meeting in Grand Rapids, Michigan, in the fall of 1919. There was scant time to put on so large a program as was necessary in attempting to raise $3,000,000 additional. The plan was carried through with a reasonable measure of success, and resulted in a gross income of approximately one and a quarter millions. The Movement was a decided success from the standpoint of informing our people in regard to the missionary and educational work of the denomination.

All our secretaries, national and district, have given considerable time to this Movement. Dr. Gammon acted as Regional Director each year in Middle West districts, and Secretary Fisk acted in Ohio and Michigan last year. Dr. Gates has rendered special service in connection with the missionary education program. Where it has seemed necessary for our secretaries to give special attention to executive or promotional phases of the World Movement, it has meant corresponding neglect of the education program. It

is to be hoped that the churches, state and national societies, through their regular agencies, will be able soon to care for the benevolence program without so much special organization and leadership.

Week Day Religious Education

Week Day Religious Education is upon us. Communities and even whole states are demanding it. Careful guidance is necessary to avoid tragic blunders. So far, adequate courses of study have not been produced, nor is an adequately trained leadership in sight. A special committee of our leaders is studying this field for the purpose of helping to construct a satisfactory program and furnish needed guidance to our churches.

Manual of Religious Education

The Commission on Moral and Religious Education asked the secretaries of the Society to cooperate with them in preparing their report for the National Council, which it was agreed should take the form of a Manual of Religious Education for the Local Church.

It is intended that this Manual shall be a guide for pastors and religious education workers, who desire help in working out a satisfactory program in their church and community. It is expected that this Manual will be followed by one specially to meet the need of smaller, less well-equipped churches and by pamphlets intended to adapt the program to churches in specialized types of community.

Sunday School Council and International Sunday School Association

One of the most notable events of the biennium is the coming together of the above named organizations. The merger of functions is already complete. This brings into one body all the evangelical Protestant religious education forces in the country, and has resulted in the development of a religious education committee of the strongest religious education leaders in North America. This committee really plans the program for the united forces.

Strong, united leadership is thus assured at a time when the demand upon our Protestant Christianity for a clear cut, aggressive and adequate program is most urgent.

Cooperation With State Organizations and Superintendents

The secretaries of this Society are instructed to cooperate with and work through State Conference organizations to the largest possible extent. Their effort to do this has been constant and the response by state superintendents and state forces under them has been most hearty. Strong state conference organization is an accepted part of our growing Congregational program. It is in every way desirable that strong national societies and strong state organizations should coordinate their effort within these states.

Cooperation of Extension Secretaries

Special mention should be made of the cooperation of Extension Society forces. Carrying out the recommendation of the National Council, our secretaries have sought to put the education program and plans in possession of the Extension secretaries. Secretaries Frank L. Moore and W. Knighton Bloom have led their field workers in giving most complete and hearty cooperation. This supplements the work of our secretaries and helps to meet, in part, the growing demands upon the field for educational leadership. Secretary Bloom prepared an interesting report on educational work being done by Extension workers.

Field Work Department in Charge of the General Secretary

The Field Work Department is the principal agency for carrying the entire religious education program to the churches. The central program and that of departments, together with the necessary literature of various kinds, is prepared by the leaders of the Education and Publishing Societies. The district secretaries, with the most hearty

cooperation and assistance of the Sunday School Extension Society secretaries, seek to bring the message and materials to our 6,000 local churches and church schools.

The field is divided into nine districts of varying size. Special effort has been made to meet the wishes of the Council that the districts be made more nearly equal. In the fall of 1920 Mr. Murphy took on South Dakota and Missouri in addition to Nebraska, and Mr. Grey added Oklahoma, Arkansas and Louisiana to Kansas.

Four years of experience make it increasingly clear that most of the districts are too large. Only well equipped men educationally can meet the demands of the churches. The calls for the help our secretaries are able to render are so many that it becomes embarrassing to know how to select so little from the total to be done. Inability to do the intensive work desired has led one state to select a secretary to give all his time to this work and other states are not satisfied with the service rendered.

The service offered through these district workers covers a considerable portion of the work of the local church. Efforts to help the home and secure its cooperation in the task of training youth, to make the Sunday School an efficient agency for religious education, to provide a program for training leaders, teachers and pastors' classes, to guide and offer suggestions in young people's work, social service, missionary education and vocational guidance, especially in Christian leadership callings, is an important service.

Special institutes, district associations, state conferences, young people's conferences, Sunday School and Christian Endeavor conventions, offer national and district workers splendid opportunity for effective service.

Mrs. M. P. Yarrow as educational associate sees that the field secretaries are kept in touch with the latest literature and developments. Helpful suggestions are furnished constantly. Examinations for teacher training classes are prepared and the papers graded.

Miss Frances Weld Danielson is now giving special at-

tention to helping the district workers with the work and problems in Beginners, Primary and Junior departments.

Miss Stella M. Jordan is in constant demand for field work, speaking at all kinds of gatherings and giving special attention to presenting the program before Woman's Unions.

Thru these efforts, covering the entire country, reaching even to the remote corners, these workers cooperate with churches and church schools, large and small, in translating the religious education vision into life.

This work is strategic and supremely important. Work with the young, while their lives are plastic, impressionable and moldable, is the supreme opportunity of the church to build a Kingdom of God in the earth.

Missionary Education Department

Herbert W. Gates, D.D., *Secretary*

During the last two years this Department has carried forward the work instituted during the Tercentenary period and has made some important developments.

With the cooperation of the Congregational World Movement and of a Joint Committee representing all the missionary societies a program of missionary education has been outlined and this is being steadily promoted.

1. **The Program of Missionary Education in the Local Church.**

The main points in this program, as stated in the Manual are as follows:

(1) A strong and representative missionary education committee in every church, charged with the duty of promoting missionary education in all departments of the church and for all ages. This committee to be organized and to work in the closest possible affiliation and harmony with the Committee on Religious Education.

(2) Systematic graded mission study and training in service as an integral part of the program in every department of the church school.

(3) Organized week-day activities and special groups

for missionary education, of the types best adapted to the respective needs and interests of children, boys and girls, young people, and adults.

(4) Promotion of missionary education through the pulpit, the mid-week meeting, young people's societies, general publicity and other available agencies in the church life.

(5) Special emphasis upon the plan known as the Church School of Missions by which the attention of the entire church is concentrated upon mission study for a period of from six to ten weeks each year.

(6) Cultivation of the habit of definite, persistent prayer for our missionaries and missionary interests.

(7) Systematic giving to the support of our missionary agencies and cultivation of the principle and practice of stewardship.

(8) Provision for the attendance of selected young people at missionary education conferences and institutes.

(9) Active recruiting of young people for life service on the missionary field at home and abroad.

2. **The Missionary Education Plan for Church Schools.**

During the four years ending with 1920 the Tercentenary Chart plan was promoted in our Sunday schools, the total number enrolled for its use reaching as high as 1,860. About one third of this number made no reports to the Department and the extent to which they actively followed the plan cannot be determined. From the results of a questionnaire sent out in the fall of 1919, it seemed evident that the idea was a good one and that it should be continued with some changes and improvements. The present plan is the result of this study and experiment. The new plan provides for graded work as follows: (1) Special material adapted to primary pupils to be used in connection with a chart made by themselves; (2) Literature and stories recommended for Juniors where meeting in separate departments, with a special form of chart also made by themselves; (3) A special chart for Intermediates and older grades furnishing a

calendar of missionary programs during the year, covering the work of all the missionary societies, and affording a graphic record of the school's attainment in missionary education and giving.

3. **Original Programs.**

A prominent and very valuable feature of this program has been the production of dramatizations and other forms of missionary program by classes of high school pupils and young people. Some of these, in addition to greatly increasing the interest of those who prepared them and of the schools to which they were first presented, have been so good that thy have been adopted and sent out by the societies for wider use.

4. **Week-Day Activities.**

Following the plans outlined by the Joint Committee on Missionary Education, the Department of Educational Publications has issued **The Mayflower Program Book,** by Jeanette E. Perkins and Frances Weld Danielson. This is an unusually effective series of missionary programs and service activities for Primary children and has been of great value.

A similar book is in preparation for Juniors and another for Primary children to be used following the one first named.

5. **The Church School of Missions.**

Increasing interest has been shown in this thoroughly practical plan for the promotion of missionary interest in the local church, by which a brief period each year is set apart for a series of mission studies or classes in which it is endeavored to enlist the major portion of the membership. The plan is described in detail in the Manual of Principles and Methods of Missionary Education and in special leaflets.

6. **Missionary Topics for Mid-Week and Young People's Meetings.**

Each year the Department selects a list of missionary topics for the mid-week and young people's meetings, pro-

viding one topic for each month. These are published in the Congregational Handbook and in a special folder for young people. Comments on the topics and suggestions as to programs are also published in **The Congregationalist, The Wellspring** and the various missionary magazines.

7. **Missionary Education Literature.**

Besides promoting the distribution and use of mission study texts such as are published by the Missionary Education Movement, the Council of Women for Home Missions and the Central Committee for the United Study of Foreign Missions, the Department has issued various pieces of special literature. These include (1) **The Manual of Principles and Method of Missionary Education,** a working outline of a scheme of organization and promotion of missionary education in the local church; (2) **Missionary Education in the Church School,** a booklet describing the chart plan for the various departments of the School; (3) **Mission Study and Service for Young People,** a folder giving suggestions on topics and methods; and various smaller leaflets. The **Graded Program of Missionary Education** is in preparation.

8. **Conferences and Institutes.**

The value of the summer conference or special institute for the training and recruiting of leadership for Christian service is generally recognized. An ever larger number of churches are sending selected young people to such conferences each year and finding it a wise investment.

The conferences conducted under the auspices of the Missionary Education Movement are to an increasing degree, specializing on the training of leaders and the younger delegates are being advised to go first to the denominational conferences of which more are being held each year. The Missionary Education Department is cooperating in the planning, conduct and promotion of these conferences.

9. **Collection of Facts and Materials.**

An important part of the work of the Department is in

the gathering of data concerning the work of the boards, selecting and classifying the literature issued by them which may be available for educational purposes, collecting information regarding plans and methods worked out by various churches, and putting all this information into such form as shall make it useful to all the churches and schools.

There is evident need for a compact, well-ordered exhibit of missionary education methods and materials, which may be sent out for use at conferences and in the churches, and duplicated as needed for use in different sections of the country. The preparation of such an exhibit has been recommended by the Joint Committee and will be prepared as rapidly as possible.

10. **Correspondence, Interviews, and Field Work.**

The promotion of all these plans is being constantly furthered through correspondence, personal interviews, and addresses at conferences and in the churches. This part of the work grows in volume and usefulness. The demand for speaking appointments alone makes it difficult to conserve the necessary time for the work of the office.

Pastors and leaders in the churches are invited to use the department freely and are coming to it with increasing frequency for the help which it is prepared to give.

Young People's Department

In Charge of the General Secretary

We spent upwards of a year on the questionnaires, investigations and conferences before deciding upon the suggestions embodied in our three pamphlets—

1. Suggested Plans for Young People's Work
2. Congregational Young People and the Congregational World Movement
3. The Pilgrim Federation

The first of these pamphlets suggested certain important considerations for enlisting the interest of young people and the development of their lives. It suggested the various forms of young people's organizations, such as Chris-

tian Endeavor, Church School Department, Organized Class or Club, and showed the elasticity and adaptability of each. The pamphlet then indicated certain interests which might well develop into definite activities by and for young people. It was urged that in each church a Young People's Counsellor, nominated by the pastor, Sunday School superintendent and the young people, should be elected by the church to give full attention to the young people's interests.

The second pamphlet indicated the scope and meaning of the Congregational World Movement and showed how the young people might share in it. It made suggestions regarding methods and materials on Christian growth, evangelism, recruits for Christian leadership, social service, missionary education, local church work, the history of your own church, stewardship, and how they might get together through the Pilgrim Federation. This material was not to be used in an additional program of meetings but was to enrich any program that they might have, or if they did not have one, to suggest one and to help them to a conscious share in the program of the denomination. This pamphlet is at present being revised and will soon be issued in its revised form.

The third pamphlet aimed to gather up the movement already started in three or four states and where there seemed to be considerable demand for something which would link all groups of Congregational young people of whatever nature in an organization intended to give them a sense of unified relationship to the denomination and its work.

Very little has been done to push the Federation. To each pastor and, without having specific addresses, to the young people's society of each church, a folder was sent together with an application blank for membership. Forty applications have been received and the certificates of membership issued. A letter has just gone from headquarters to each of these Federations, enclosing a folder on Missionary Education for Young People and one on Social

Service for Young People. A very definite campaign has been started by two or three of our district secretaries to enroll societies in the Pilgrim Federation. The response in Illinois is gratifying and our workers there think that by summer at least half the young people's organizations will be members of the Federation.

To some our program seemed a bit indefinite and intangible. This was necessitated in part because the field was not clear and we had to adjust our efforts to organizations already existing and conditions as they actually were.

The growing interest in vital work with our young people is exceedingly encouraging. In the last three months our district secretaries have visited at least twenty state conferences and probably 130 district associations. The data we have in hand indicates that in connection with nearly half of these there will be a serious discussion of young people's work on the program and a young people's supper, with a meeting following in which the young people themselves will have the major share.

All over the country there is being held an increasing number of young people's conferences such as those recently held at Haverhill and Hyde Park, Mass. Between 200 and 300 young people were at each of these conferences, the finest kind of program was put on Saturday afternoon, supper was followed by further program, and in all of this gathering the young people faced up seriously to their work in the church and in the country. Meetings of this character are steadily increasing in number.

YOUNG PEOPLE'S CONFERENCES

March 30—April 3	—Kingfisher, Okla.	Under the directorship of Secretary Fred Grey
May 23—29	—Kirwin, Kan.	
May 31—June 5	—Newton, Kan.	
June 13—19	—Topeka, Kan.	

The Religious Education Committee of New York State, together with Secretary Andrews, plan a young people's conference at Wells College, Aurora, N. Y., June 24—July 3.

Mr. Murphy has three in his district—June 9-15, Crete, Neb.; July 13-18, Placerville, S. D.; July 20-25, Waubay, S. D.

Miss Bundy has the Southern California Young People's Conference at Long Beach, July 25-31.

Dr. Gammon is in charge of the Young People's Conference in North Dakota, July 26-31.

The young people of Washington State unite in the M. E. M. Conference at Seabeck, Wash., and the young people of Illinois and Wisconsin are meeting in connection with the M. E. M. Conference at Lake Geneva.

Young people's work had a large place in our Massachusetts State Conference this spring.

Quietly but earnestly over the country forward looking experiments are being carried out in this field. There is a decided increase in interest and gradually lines of wise interest and development are being revealed.

Boy Scouts

Our District Secretaries have been made special Field Scout Commissioners for the Boy Scouts. An excellent pamphlet on Scouting has been prepared and as opportunity offers, our secretaries promote Scout work.

Institutions and Student Department

Rev. M. J. Bradshaw, *Student Secretary*

During the past two years visits have been made to a group of colleges in the Middle West. Each year about fifteen have been visited. Two or three people, one of them a woman, have spent two or three days in each of the colleges, giving addresses, having informal talks with small groups, and conferring with individual students. These visits have, apparently, become a valuable part of the religious programs in a number of colleges, especially the smaller ones, and seem to have been of real benefit.

The attempt was made in these visits to direct the thought of the students toward their life career, with the service motive kept in the foreground. The primary purpose was to make an appeal for recruits for the Christian

leadership callings. All visitors have sought interviews with individual students who wanted to bring to them questions regarding the choice of life-work, and wherever indication of qualification for religious work was shown encouragement was given in that direction. There have been evidences that this view-point has met with the approval of the students.

Some time has been given this year to the study of the supply of ministers in the Congregational churches. The Year Books have been studied with the purpose of graphing some of the material for an exhibit at the National Council. The attempt has, also, been made to get back of the figures in the Year Book, and to ascertain the actual conditions. This study strengthens the impression that a statement of conditions based on Year Book figures inevitably misrepresents our actual needs.

A pamphlet has been prepared aiming to set forth a joint statement of the needs of the Congregational churches and societies they support. It is hoped that this statement will give the college student a general perspective of the needs of our churches for men.

For the coming year the department intends to develop its work along the following lines:

(1) The attempt will be made to correlate the approach of our denominational agencies to the colleges, so that the visits of society representatives may be part of a plan to present adequately the appeals of the Christian Service callings. We hope, also, to give to the college authorities every possible assistance in executing the programs which they plan.

(2) We propose to promote in the churches the observance of a Vocation Day, on which the obligation to consider carefully one's life-work may be brought to the attention of the youth of the church. To assist in making this day valuable, we plan the production of literature. It is hoped that this material may be made valuable also for young people's conferences.

(3) At the request of secretaries of our denomina-

tional agencies interested in recruiting, and in accord with suggestions made by various denominational leaders, the Student Secretary intends to give a considerable share of his time and thought during the coming year to the careful study of the whole question of our ministerial supply. In his visits to colleges and universities he will have an interest in ascertaining why the Christian ministry is not attracting our Congregational students. The study made so far, and the reading of many conflicting statements of the facts in this matter, convince one of the need of having a thoroughgoing and scientific study of the whole matter.

(4) The Student Secretary plans to spend considerable time during the coming year visiting university centers where the society is supporting student work. He feels the need of getting first hand knowledge of the problems in the universities.

(5) In the way of literature, aside from that already mentioned for use on Vocation Day, the department plans two new pamphlets for use with students, one to present to young men, the other to young women, the various fields of service open under the different Congregational Church agencies. It is hoped that these may be made concrete enough to be attractive, and yet general enough to be valuable for more than one year.

Scholarships, 1919-1920

Theological Seminaries

Andover	6	Lane	1
Atlanta	2	Oberlin	13
Auburn	2	Pacific	4
Bangor	11	Redfield	7
Chicago	15	Talladega	5
Hartford	11	Union Theo. Col.	7
Harvard	1	Union Theo. Sem.	10
Howard	1	Yale	4

Colleges

Bates	4	Marietta	1
Boston Univ.	1	Middlebury	1
Bowdoin	3	Northland	1
Brown	1	Oberlin	2
Dartmouth	1	Yankton	1
Fairmount	1	Brooklyn Hospital	
Harvard	1	Medical Dept.	1

TOTAL

Theological Seminaries	100
Colleges	19
Ward Scholarships	6
Total	125

SCHOLARSHIPS, 1920-1921

Theological Seminaries

Andover	7	Oberlin	12
Atlanta	2	Pacific	1
Bangor	8	Talladega	6
Boston Un. Sch. Relg.	1	Union Th. Col.	7
Chicago	13	Union	7
Hartford	8	Yale Divinity Sch.	8
Howard	1		

Colleges

Bates	3	Northland	1
Bowdoin	1	Oberlin	6
Brown	1	Radcliffe	1
Dartmouth	3	Redfield	10
Middlebury	1	Harvard Medical	1

TOTAL

Theological Seminaries	81
Colleges	28
Ward Scholarships	5
Total	114

The amount of these scholarships has been $75.

Colleges

During the past two years American colleges have faced the most serious financial difficulties of their history. The increased cost of everything during and at the close of the war necessitated an increase of at least 50 to 75 per cent. in budget in order to do the same work that was being done before the war. This means that a school which had a budget of $100,000 before the war, with an income from endowment of $50,000 and from student tuitions and fees of $30,000, and thus had $20,000 a year to raise, now has a budget of from $150,000 to $175,000. Unless the endowment has been increased or income from student fees, that leaves an annual deficit at present of $75,000 to $90,000 as against a $20,000 deficit before the war. While these figures would vary greatly for different institutions, this indicates the burden that has been laid upon our colleges, large and small.

In addition to this, a considerable number of these schools have had far more applications than they could accommodate. They have overtaxed their facilities and put extraordinary strain upon the teaching force to accommodate as many as seemed safe, but an adequate increase of facilities and of teaching force meant a still greater financial burden.

This situation has taxed to the utmost the abilities of college presidents, teaching force and boards of trustees. It has meant anxious days and nights. It has crippled the work of many fairly well equipped schools and now threatens the very existence of from six to ten of our own colleges. The gravity of the situation cannot be overstated. We Congregationalists must get under this load in a new way or a number of our colleges which have real fields and will have much larger fields in the days to come must close their doors.

Academies, training schools and theological seminaries have faced exactly the same situation, been handicapped by the same financial burdens, and are still facing these serious problems. This period has also been an exceed-

ingly difficult one in the inner life of many schools. The war unsettled most everything, and the life of the colleges did not escape. Problems of discipline and of maintaining educational standards have been far more serious than in ordinary times. The reaction and moral slump throughout the country following the war did not skip the colleges. Fortunately the tide seems to be turning for the better in these particulars.

Academies

Educators are increasingly convinced of the importance of the high school or academy period in the development of our youth. One of the serious problems faced by colleges in attempting to order the life of the students in wholesome ways is the lax and careless habits of social and study life during the four years before the young people come to college. The average home does not exercise the guidance and control over its youth that the college must exercise if its study and social life are to be satisfactory.

This fact emphasizes in a peculiar manner the value of the academy, where it is possible to have complete charge of all the students' activities and thus develop a Christian community life. No one can doubt the real value of training in a good Christian academy for young people who otherwise would have neglect on the part of the home and be permitted to indulge in excess of social life. However, the American people are and should be great believers in their public school system, and if homes and local churches did their full duty, there would be much less justification for providing Christian academies. Most of our American homes do not feel the value of distinctly Christian environment and influences during this period such as an academy can give. Thus the problems of attendance at some of our academies and of financing most of them have been exceedingly difficult. At least one well equipped Christian academy in each of our states would, in the judgment of many people, be a splendid asset.

Training Schools

Our training schools are of two kinds: (1) to fit people, primarily young women, for specialized types of Christian service such as leading the churches in their work with immigrants, or acting as assistant pastors and directors of religious education; (2) schools intended to help belated students and others who, for any reason, find it impossible to take a full college and seminary course, to get a reasonable preparation for the ministry and other religious leadership callings. The demand for leaders of both these types is large and far in excess of the supply. The demand for the former type is due to the growing interest of stronger churches in special help in connection with our newcomers and to the rapidly growing interest of our churches in religious education together with their sense of the strategic opportunity offered in work with boys and girls and young people. The demand for the other type of school grows out of the shortage of ministers and the large number of small churches which offer both inadequate opportunity and inadequate compensation, together with the difficulty for some of these people in securing a more complete preparation.

Another demand for the theological training school comes from the fact that many of our smaller churches in attempting to secure leadership will otherwise draw upon schools whose theology is narrow and even freakish, where there is an emphasis on points of view generally injurious and divisive. Something of the problem here can be seen from the fact that 46 training schools in the various denominations, including the Salvation Army, Y. W. and Y. M. C. A., had a total enrollment of 2,945, while two schools of the other class had a total enrollment of 2,161 students. Of course many of these latter will not become professional Christian leaders.

Thus the choice with many of those who are seeking leaders for some of our churches is not between fully trained and thoroughly equipped men and women, but between moderately well trained and equipped leaders who

have the Congregational spirit and point of view and still more poorly trained and equipped leaders who have certain attitudes and points of view which are often exceedingly damaging.

Theological Seminaries

Theological seminaries suffered in the matter of enrollment perhaps more largely than any other institutions because of the war. Many of them have not yet returned to the normal attendance. These schools are really the climax of our entire religious and Christian education program. Unless they are kept strong, and unless our homes and churches give their finest sons and daughters to be trained for leadership in these institutions, all other things together cannot give satisfactory life to our churches. The type and character of our leadership is fundamentally important. The denomination which does not produce its own ever increasingly good quality of leaders has supreme cause for serious concern.

Every minister and every church and every leader in our denomination should make it their business to create that character of Christian life in our homes and churches and schools which will in the most natural way bring the very finest of our youth into Christian leadership callings. Congregationalism ought to get back of its theological institutions with new insight and vigor.

During the two years the Education Society has aided through its own regular budget Billings Polytechnic Institute, Fairmount, Fargo, Kingfisher, Northland and Tabor Colleges; Pacific University; Franklin, Iberia, Kidder, Thrall and Ward Academies; Schauffler Missionary Training School, Congregational Training School for Women, Union Theological College, Redfield College, and Atlanta Theological Seminary. All these are also in the special allocations through the Congregational World Movement. In addition, effort is being made to aid through that Movement the following:

Colleges and Universities

Beloit	Middlebury
Carleton	Olivet
Colorado	Piedmont
Doane	Pomona
Drury	Ripon
Fisk University	Rollins
Grinnell	Washburn
Howard University	Wheaton
Knox	Whitman
Marietta	Yankton

Academies

Benzonia	Pillsbury
Country Life	Thorsby Institute
Endeavor	Latin American

Seminaries

Bangor Theological	Hartford Theological
Chicago Theological	Hartford Sch. of Rel. Peda.
Pacific Sch. of Religion	Kennedy Sch. of Missions

Tax Supported Colleges and Universities

Before the Civil War an overwhelming preponderance of all college graduates came from schools founded by the Christian church. Today there are more students in tax-supported colleges and universities than there are in church institutions. Thousands of students from our finest homes are in attendance at these schools. At each of two of them viz.: the University of Michigan and the University of Wisconsin, there are over 1,000 Congregational students.

The attendance at practically all these state school centers has increased tremendously this last year; in fact, some of them are simply swamped by numbers. Being tax-supported, it is almost impossible for them to limit the enrollment. Several of the largest had from 7,000 to 9,000 in attendance during the regular school year which has just closed.

In an organized, official way it is practically impossible for many of these institutions to do very much for the religious life of their students, though in some states something is being done. The great number of students in itself makes a difficult life problem. In many cases it is utterly impossible for the local church, with its own resources, to meet this opportunity and responsibility. If our young people who attend these institutions are to have the attention they deserve, the church must provide workers and funds to cooperate with the local churches in these centers.

The state provides everything along the line of their intellectual and physical training. There they are, gathered together wholly at the expense of the state. For the expense of putting in workers and cooperating with our local churches we can get at large numbers of our students, where, if it were necessary for us to provide the entire school facilities, it would cost us millions in endowment and other millions in equipment. There is no place where at so little expense we have an opportunity to count so tremendously.

In a number of these centers we ought to do more than help provide funds for additional workers. More adequate equipment is sorely needed, and it is impossible for the local church alone to provide this equipment. The denomination could make no better investment of a million dollars than to use it in aiding a considerable number of our churches where these institutions are located to provide adequate equipment for religious education, social and preaching services.

The Education Society has been cooperating with state conferences and local churches in the support of this work for over ten years. The work calls for as strong a type of leader as it is possible to secure. The Society ought to be in a position to secure the best equipped men and provide salaries sufficient to retain those who show special strength and ability in the work.

During the past year aid of some kind, either to secure

a stronger ministry in the local church, provide student helpers, or an all-time University pastor, has been given in the following institutions:

University of California
University Farm School (Davis, Cal.)
Leland Stanford University
University of Colorado
State School of Mines
University of Illinois
Iowa Agricultural College
Iowa State University
University of Kansas
Kansas Agricultural College
University of Michigan
Michigan Agricultural College
University of Montana
University of Nebraska
New Hampshire State College
State College of Agriculture (New Mexico)
Cornell University
University of North Dakota
Ohio State University
University of Oregon
University of Vermont
University of Washington
University of Wisconsin

Social Service Department

Rev. Arthur E. Holt, Ph.D., *Secretary*

The work of the Social Service Department for the last biennium shows certain very distinct marks of progress. Not only has the Department developed its work with the Education Society, but the needs of the time also indicate that social reconstruction must be based on a thoroughgoing foundation of social education. Better social action will come when we have paid the price of educating our people in the ideals and methods of a better social order.

Research Secretary

The most important addition to the work of the Social Service Department during the past years is the addition of a Research Secretary. Miss Agnes H. Campbell, a graduate of Wellesley College and a special student in social and economic research, has been employed as Research Secretary. Miss Campbell has in her work with the Government and in connection with the research work of the Interchurch World Movement shown remarkable ability. Her office is in New York City where she becomes part of an interdenominational staff of workers who are co-operating in industrial research under the leadership of Mr. F. E. Johnson of the Social Service Department of the Federal Council of Churches. A number of denominations are contributing to this co-operative plan, and its development to its present state of efficiency is probably the most notable accomplishment of the Social Service Departments of the various denominations. The work of this co-operative research bureau is along two lines, first in the production of social service studies for discussion groups in the churches, and second through its Information Service and Book Reviews it seeks to provide the facts which are vital to the Christian program of brotherhood. This Information Service is published bi-weekly, and goes to a large list of subscribers. It is being largely used by the religious press as a source of social information. It is meeting a real need of the church and the ministers. Special reports from time to time, such as the Deportations Report recently published, are put out by this Bureau. Mrs. Willard Straight has recently contributed liberally to the annual budget of the Research Department, and there seems to be ample ground for optimism regarding the development of this work.

Two study courses have recently been published, one entitled "The Christian View of Work and Wealth," the other one which is just coming from the press entitled "The Practice of Citizenship." They are for use in discussion classes in the churches. Several other courses are in process of publication.

Industrial Conferences

Another important development during the past year has been the development of Industrial Conferences in the various cities in which ministers and laymen and representatives of labor unions have come together to discuss the problems of industry and practical plans for bettering present conditions. Your Secretary has participated in Conferences in Cincinnati, Dayton, Chicago, Wichita, St. Paul, Portland, and Sacramento. If these Conferences do no more than emphasize the need of more conscientious effort in social education on the part of the churches, they will have justified themselves.

Social Education

In co-operation with the Congregational Education Society it has been the purpose of the Secretary to more and more integrate the work of the Social Service Department in the general educational program of the Congregational Education Society. The resolutions passed at the Conference of National and District Secretaries of the Congregational Education Society at Chicago express objectives which are shared in by the Social Service Secretary and the Field Secretaries of the Society.

"With reference to Social Education, we express our judgment

(1) That the Open Forum and Discussion Group have distinct value in the dissemination of knowledge and in creating community consciousness and cooperation.

To be most successful such groups should be conducted under skilled leadership and such guidance as shall prevent them from degenerating into mere debate or aimless discussion. Their success does not necessarily depend upon ability to secure prominent speakers but rather upon the right use of the resources of the community.

As a practical help in this work we recommend that lists of available speakers similar to those sent out by the Social Service Department be prepared by each of the State and District offices.

(2) That knowledge of the facts is absolutely essential to the creation of intelligent Christian judgment on moral issues. Reliable information should therefore be given to pastors and the members of churches.

Where such information is not available from trustworthy and impartial sources, it may become necessary for the Christian forces to make such investigations as are essential to the discovery of the facts.

Whenever this is done we believe that:

(a) It should be carried on as an interdenominational enterprise.

(b) The investigation should be made by persons who are impartial in attitude and thoroughly competent in the technique of scientific research.

(3) That as a means of more effectively promoting Social Education, there is need for the following types of literature:

(a) A Manual of Principles and Methods of Social Education, together with special leaflets on topics calling for fuller treatment and illustration, such as the Forum and Discussion Group, Social Activities in Special Types of Fields, etc.

(b) Study material suitable for each grade or age-group. For the elementary grades this should take the form of suggestions to teachers that will enable them to interpret the social aspects of the regular lessons and activities of the program.

For young people and adults there is need of more special courses along these lines.

We recommend that the Social Service Department secure the revision of the list of available material presented by Dr. Weston with such classification and annotations as shall make it a helpful guide, and that this list be distributed to the field secretaries as soon as possible.

We also recommend that the Department endeavor to secure the preparation and publication of additional courses in Social Education."

Two courses have been produced during this past year for use in Discussion Groups, "The Bible as a Community Book," "The Bible as a Rural Book."

Social Service Manual

A Social Service Manual is now being prepared to be placed in the hands of the pastors and chairmen of Social Service Committees, both local and state, which will set forth practical working plans to be used by the churches in adapting their work to the needs of their communities. This Manual will be ready for use by the first of September.

Brotherhood Work

A great deal of correspondence has come to this office during the past two years relative to the development of men's work in the various churches. The Secretary has also attended several National Conferences which had as their purpose the furthering of the brotherhood work of the American churches. The recent organization into a Federation of the Representatives of Brotherhood Work and Men's Work in the Various Churches ought to stimulate a much needed development along this line. So far as the Secretary has time he will be glad to co-operate in promoting this department of the church.

College Survey

At the request of the Congregational World Movement the Secretary consented to act as Secretary for the special committee appointed to survey the Congregational College of which President King is the Chairman. This has taken a great deal of time, and has called for considerable expenditure of energy in the visitation of the Colleges all over the Central West and the South. Because of heavy demands upon his time for the coming year it will not be possible to continue this work with the College Survey Committee.

Program of the Commission

The Social Service Commission during the past year has held two regular meetings at the time of the Secretaries' Mid-winter Conference in Chicago. One session was held in connection with Field Secretaries of the Educational Society. It seemed to the Commission that all the agencies for social education, especially the Open Forum and the Forum Discussion Class, should be promoted as rapidly as possible among the churches. The lack at the present time seems to be in the churches rather than in the groups which are producing literature for use by the churches. The Study Courses which are available are not used in any general way, and the blame for this must rest at the door of the pastors and educational leaders who are not promoting the study of Social Courses among their people.

Financial Statement

June 1, 1919, to June 1, 1920

Dr.			
Receipts			
1919, June 1, Balance			$ 980.97
Donations: Undesignated	$72,920.66		
Colleges	11,438.95		
Academies	8,156.29		
Univ. Pastors	1,661.06	94,176.96	
Legacies		8,356.92	
Annuity Gift		1,500.00	
Social Service Department donations		1,691.25	
Religious Education " "		1,020.00	
Tercentenary Plan in S. S.		110.05	
Interest on Bank balances and rebate of tax National Bank stock		15,460.62	
C. P. S. Legacy Fund		16,138.16	
Investments sold or liquidated		904.46	139,358.42
			$140,339.39
Cr.			
Payments			
Students		8,124.50	
Colleges		26,581.07	
Academies		4,808.32	
University Pastors		8,735.02	
Social Service Department		7,987.83	
Religious Education "		36,194.72	
Missionary " "		6,537.67	
Field Work "		3,632.80	
Religious Day School Work		225.00	
Young People's Department		475.90	
Educational Publications Department		3,282.38	
Sunday School Council Evangelist Denominations		129.15	
Council Church Boards of Education		1,766.48	
Student Workers Conference		180.00	
Student Life Department		25.53	
Recruiting Work		1,210.48	
Tercentenary Plan in S. S.			
Salaries. F. M. Sheldon	4,000.02		
E. S. Tead	900.00		
H. M. Nelson	83.33		
S. F. Wilkins	499.97		
Mrs. L. O. Tead	583.33		
Clerks: M. E. Clarke 1235 A. B. Hatheway 1211 2,446		8,512.65	
Field Speaker, Stella M. Jordan		870.00	
Expenses: Rent, Printing, Postage, etc.		3,653.43	
Travelling Expenses		1,996.78	
Directors "		482.92	
Woman's H. M. U. & Federation		1,322.97	
The American Missionary		1,254.62	

National Council	738.40	
Annuities	412.25	
Interest Investments, Paid Yankton & Carleton	100.00	
Bank Notes	5,200.00	
Interest on Bank Notes	199.20	
Summer Conferences	100.00	
Congregational Work Movement	2,099.75	$136,839.82
Balance		3,499.57
		$140,339.39

EXPENDITURES

Congregational World Movement	$ 40,273.88
Interchurch underwriting	67,010.44
C. E. S. regular	14,141.73
" special	4,531.13
Educational institutions	121,688.03
W. H. M. U.	3.50
Aurora expenses	250.00
	$247,898.71

RECEIPTS

Regular	$244,074.68
Special	4,531.13
	$248,605.81
	247,898.71
Balance, May 13	$ 707.10

Financial Statement

June 1, 1920, to May 31, 1921

Dr.
Receipts

1920, June 1, 1920, Balance		$3,499.57
Donations, direct	$100,583.78	
" C. W. M. for C. E. S.	22,645.24	
Legacies	2,693.89	
Annuity Gifts	2,505.75	
Congregational Publishing Society	516.87	
Income from Investments $17,880.56 and other interest, $307.94 and Nat'l Bank Tax refunded $360.85, less $144.95	18,404.40	
Tercentenary Chart in Sunday School	95.91	
Borrowed, net	14,000.	
Miscellaneous expenses refunded and literature sold	650.49	162,096.33
		$165,595.90

Cr.

Payments

Students	8,763.68	
Colleges, Academies, University Pastors, Theological Schools	43,435.14	
Religious Education Department	47,348.56	
Social Service "	10,131,30	
Missionary Education "	11,328.80	
Student Life and associated work	2,866.20	
General Field work	4,101.39	
Religious Educational Publications	8,914.01	
Sunday School Council	437.	
Council Church Boards of Education	895.	
Tercentenary Chart in S. S.	51.73	
Salaries: F. M. Sheldon $4,958.27		
H. M. Nelson 116.64		
S. F. Wilkins 499.96		
M. E. Clarke 1,393.29		
L. O. Tead 1,175.		
A. B. Hatheway 1,260.	9,403.16	
Field Secretary, S. M. Jordan	1,200.	
Rent, Printing, and Postage	3,543.62	
Traveling Secretaries and assistants	2,340.33	
" attendance of Directors at meetings	852.09	
Refunded to W. H. M. Us and Federation	1,558.16	
The American Missionary	1,970.43	
National Council	8.77	
Missionary Education Movement	189.25	
Annuities	492.17	
Summer Conferences	64.	
Investments, net	699.80	
Interest	585.71	161,180.30
Balance, May 31, 1921		4,415.60
		$165,595.90

Special Fund for Educational Institutions

Received from Congregational World Movement		$254,205.30
Paid to Colleges, Academies, University work and Theological Schools	$122,023.03	
Underwriting $66,000 & Int on the same, $1,010.44	67,010.44	
Paid back to C. W. M. for expenses	32,426.83	
" " " W. H. M. U.	3.50	
Share of Congregational Educational Society	22,645.24	244,109.04
Balance, May 31, 1921		10,096.26

Distributed June 16, 1921.

CONGREGATIONAL PUBLISHING SOCIETY

F. M. Sheldon, *General Secretary*

The nearly two years since the last meeting of the National Council have been difficult for the Publishing Society. From the time of that meeting until December, 1920, everything having to do with the publishing business steadily increased in price, wages, materials, printing, binding, freight, express. This meant constantly increasing the price of our product and even then sometimes selling at a loss. As an example, during all of 1920 paper for The Congregationalist cost over four times what it cost in 1914. Only in the last three months has a first slight reduction been made. Since the price could not easily be increased, it meant a four-fold increase in deficit on The Congregationalist.

Added to these climbing costs was the constant difficulty of getting things produced at all. At times books have been at the binders for eight months and it was impossible to get them for our customers.

The question of distribution has been equally perplexing. Unatisfactory postal service, slow and often careless express and freight service have added to the difficulty of serving our customers.

Editing, printing, publishing, buying, promoting, selling (wholesale and retail) and distributing such a variety of publications as the Publishing Society handles is at best a complex and difficult business. It is not easy to find sufficiently expert leadership to guide such a diverse business successfully, especially in troubled war times. Some things which could be done under pre-war conditions could only be done with greatest difficulty and even risk under war conditions, and yet the pressure was such as to make readjustment necessary, though exceedingly difficult.

The Publishing Society does not pretend to have given

our churches satisfactory service, under these adverse conditions, or any such service as it is determined to render and knows it must render in the future. There has been abundance of criticism, much of which was warranted, and much of which was not warranted. It is simply desired that the constituency realize the difficulties we have faced, and that it has taken the most strenuous effort to keep the Society going at all.

Business Manager

Mr. Albert W. Fell, who became business manager in January, 1919, resigned in November, 1920. During that period the Society just held its own. Since then a corporating committee has sought to coordinate and readjust the business activities. At the May meeting of the Board of Directors, Sidney A. Weston, Ph.D., was elected acting business manager. Dr. Weston will be able completely to coordinate educational and business functions, and furnish strong business leadership.

Reorganization

In November a special Reorganization Committee, consisting of nine members of the Board of Directors, with the assistance of secretaries and department heads, was asked to make a careful study of the work of the Society, with a view to reorganizing where desirable. As a result of this study it was made clear that we could no longer print our own uniform periodicals and papers to advantage. It was therefore decided to syndicate these, as we have done for some time past with the graded lessons. This will mean a large saving in cost, and at the same time not impair the quality of our product. However, this removes so large a portion of the printing at the plant as to necessitate considerable readjustment there. The Circulation Department of The Congregationalist was placed under Mr. Cobleigh and the circulation of educational publications under Dr. Weston.

Congregationalist

Upon recommendation of the Commission on Missions

and the Executive Committee of the National Council, it was voted to transfer The Congregationalist to the Education Society until the meeting of the National Council. This seemed necessary because of the too heavy financial burden the paper, with its necessary deficit, was laying upon the Publishing Society. The Committees of the Council recommending this action assured the Education Society that an effort would be made to have that Society's apportionment increased sufficiently to meet the added burden.

Religious Education Magazines

The Education Society was also called upon, temporarily at least, to relieve the Publishing Society by carrying the necessary deficit on the Pilgrim Elementary Teacher and the Church School Magazine. These papers have such value in developing the educational program which the Education Society exists to carry forward that this expense seemed justified, even though temporarily rather heavy, especially when it was necessary to relieve heavy pressure upon the Publishing Society.

Treasurer

Mr. Harry M. Nelson, treasurer since the fall of 1916, resigned to take effect December 31, 1920. He gave the Society faithful service during the four years of his treasurership. Mr. Joseph B. Robson, a man of considerable accounting experience, has been elected to the position and is reorganizing the Accounting Department in accordance with plans jointly worked out by himself, the Business Committee and the auditor.

Financial

During the period the business of the Society has increased from $757,949.66 for the year ending February 28, 1919, to $1,135,431.31 for the year ending February 28, 1921. However, most of this increase has been due to increase in sale price of materials sold rather than to actual increase in the amount of materials.

On other pages will be found the annual statements for

the past two years. An analysis of these statements shows for the year ending February 28, 1920, total sales of $921,-249.33, total cost of materials plus all expenses of $900,066.-71, leaving a profit of $21,182.62. In the meantime inventories decreased by $7,384.66. The Congregationalist showed a deficit of $19,038.92; books, merchandise and periodicals a profit of $9,574.61; the printing plant a profit of $32,092.75; Chicago books, periodicals and merchandise a deficit of $1,445.80

For the year ending February 28, 1921, the total sales were $1,135,431.31, and the total cost of materials plus expenses $1,104,329.14, leaving a profit of $31,102.17. The inventories increased $42,143.43. Much of this increase was due to new stock which came in just before the close of the year and to the increased value of stock over the previous year, rather than to increased amount of stock. The Congregationalist showed a deficit of $24,408.75, the Chicago branch a profit of $29,290.47, the periodicals showed a loss of $10,442.61 in Boston and approximately $25,000 profit in Chicago, the books and merchandise in Boston a profit of $25,626.72, the printing plant a profit of $42,560.67. None of these figures as to profit and loss by departments for this year include general expense, as is the case with the corresponding figures for last year.

The general expense for the former year was $35,137.31, for the last year $41,079.73.

The nearly $400,000 increase in value of business done during the two years looks encouraging upon its face. As a matter of fact it has been a chief source of embarrassment. The Society has never had sufficient capital with which to do its business and has had to depend too largely upon credit. Since the average charge account is on our books about three months, this increase in the value of business done means that it takes from $75,000 to $100,000 more capital to do the business of the Society at present than it did six years ago.

Report of Department of Educational Publications

Sidney A. Weston, Ph.D., *Editor*

This Department is responsible for the publication of all material of a religious educational character, including material for instruction and training, lesson courses (Uniform, Graded and special), courses and magazines for teachers, papers for children and young people, books of worship and devotion, etc., whether in periodical or book form.

In carrying out this responsibility the Department now publishes the following types of material:

1. Teachers' Magazines

(1) The Church School, a Magazine of Christian Education. This monthly magazine is published cooperatively by the Congregational Publishing Society, the Methodist Episcopal Publication Society, and the Southern Methodist Publishing Society. Its aim is to help pastors, parents, teachers, superintendents, directors of religious education, leaders of young people, and all others who are interested in the program of Christian Education. It was first published in October, 1919, and is already recognized as a leading publication in the field of religious education.

(2) The Pilgrim Elementary Teacher. This is a monthly magazine for parents and teachers of children and superintendents of the elementary departments of the church school. It is now in its fifth year. Although published by our Society alone it is widely used among other denominations who find it an invaluable help in their children's work. It holds a unique place in elementary education.

(3) The Pilgrim Teacher Quarterly. A quarterly publication for teachers of the Uniform Lessons in the intermediate, senior, young people's and adult departments.

2. Courses of study

(1) The Pilgrim Graded Lessons. A completely graded course from beginners' to adult departments with pupils' and teachers' editions for each grade.

(2) The Pilgrim Uniform Lessons. These are issued

quarterly for all ages with pupils' and teachers' editions. Included in this series are the Home Department Magazine and the Adult Bible Class Magazine.

(3) Special courses.

a. The Good American Vacation Lessons. Based on Prof. Hutchins' Children's Code of Morals. They aim to define and stimulate Christian citizenship. These lessons are prepared for Primary and Junior groups; for use in communities where church schools are discontinued; or in church schools which continue in session, but whose attendance is depleted; or for use by churches and communities in week-day religious instruction.

b. The Mayflower Program Book. A week-day course in world friendship for Primary children. Twenty-six complete programs of stories, songs, games and definite suggestions for service. They aim to develop an appreciation of all people near and far who contribute to the child's happiness; to develop a spirit of comradeship and sympathetic helpfulness toward persons less favored; to provide actual practise in service.

c. Teacher Training Textbooks. The Third year of the Standard Teacher Training Course is now in process of publication. This year offers specialized training to workers in different departments of the church school. The proposed textbooks are as follows:

Beginners Units

1. Specialized Child Study
2. Stories and Story Telling (Beginners' and Primary)
3. Beginners' Methods
   (Include Practice Teaching and Observation)

Primary Units

1. Specialized Child Study
2. Stories and Story Telling (Begginers' and Primary)
3. Primary Methods
   (Including Practice Teaching and Observation)

Junior Units

1. Specialized Child Study (Junior Age)

2. Christian Conduct for Juniors
3. Junior Teaching Materials and Methods
4. Organization and Administration of the Junior Department

Intermediate, Senior and Young People's Units

Separate for each department

1. Study of the Pupil
2. Agencies of Religious Education
3. Teaching Materials and Methods
4. Organization and Administration of the Department

General Course on Adolescence

Same subjects as above, but covering the entire period 12-24 in each unit

Adult Units

1. Psychology of Adult Life
2. The Religious Education of Adults
3. Principles of Christian Service
4. Organization and Administration of the Adult Department

Administrative Units

1. Outline History of Religious Education
2. The Educational Task of the Local Church
3. The Curriculum of Religious Education
4. Problems of Sunday School Management

3. **Other Books**

The Bible as a Community Book, by Arthur E. Holt.

Talks to Sunday School Teachers, by Luther A. Weigle.

The Cradle Roll of the Church School, by Lucy Stock Chapin.

The Highway to Leadership, by Margaret Slattery.

Worship and Song, revised, with additional worship material.

In process—

The Home Division of the Church School, by Agnes Noyes Wiltberger.

The Rock, a dramatic interpretation of the development of the character of Peter, by Mary Hamelin.

The History of New Testament Times, revised by John K. Moore, (Third year Senior, Pilgrim Graded Series).

4. **Religious Education Pamphlets**

Issued in popular inexpensive form to meet specific problems.

(1) How Parents May Help the Church School
(2) Principles and Methods of Missionary Education
(3) Shall We Color Cards?
(4) The Home and the Church School
(5) The Home Division of the Church School

In addition to this pamphlet the Department has published a complete line of the following material for use in the Home Division of the church school:

The Home Division Plan; Canvassers' Instructions; Enrolment Blank; Home Division Duplex Envelope; Home Division Class Lists; Visitor's Record Book; Visitor's Quarterly Report Card; Superintendent's Record Book; The Home Division Superintendent; Superintendent's Card Index Record.

5. **Weekly Papers**

(1) The Mayflower—for children under nine years of age.
(2) Firelight—for girls nine to twelve.
(3) Boyland—for boys nine to twelve.
(4) The Wellspring—for young people of the high-school age.

Cooperative Enterprises

This Department has been directly interested in several very significant cooperative enterprises in the past two years. One is the Working Agreement between the International Sunday School Association and the Sunday School Council which was unanimously adopted by both organizations last year. By the Agreement thus entered into these organizations have joined forces; the competition, over-

lapping and friction which have prevailed in the past between Association and denominational workers are eliminated and plans are being made for a complete merger of these two bodies early in 1922. As Chairman of the Joint Committee on Reference and Counsel, to which was committed the responsibility for bringing these organizations together, the Editor of this Department has given much time and thought to this project.

Another cooperative enterprise which is developed directly from this merger is the formation of a new Committee on Education in which is brought together all the former educational committees and interests of both organizations. The appointment of the membership of this committee and its organization was one of the most important tasks of the Committee on Reference and Counsel to which reference has already been made. This new Committee on Education includes within its membership general educators who are interested in religious education, professional religious educators, specialists in various phases and areas of child life, donominational educational administrators and educational promotion workers. This Committee is outlining a program of Christian Education for cooperative interdenominational work. For the first time there will be a unified program prepared in common by those who are directly entrusted with the Christian nurture of the children and youth of our country through the church school.

To finance this cooperative work a special Committee of Six representing both bodies has been appointed to raise sufficient funds through the church schools and interested individuals. This also marks a new era in cooperative work for never before have the official denominational church-school leaders joined with the leaders of the International Sunday School Association in such a campaign.

Immediate Problems

1. One of the problems vitally affecting the work of the Department of Educational Publications is the distribution of our literature. To avoid errors and delays in receipt of supplies and confusion in accounts the Board of Directors

has placed the subscription and mailing departments under the direction of this Department. This action is in recognition of the unity of the publishing enterprise and the necessity for the coordination of every branch of the service in order that our church schools may have prompt and efficient service. The Secretaries of the Congregational Education Society and the field representatives of the Congregational Sunday School Extension Society are cooperating with us in making our literature known to the church schools and in eliminating the misunderstandings of the past.

2. The Editors of **The Church School** are hoping to make this publication a national magazine of Christian education issued by an inter-denominational board of editors and publishers and having the close cooperation of the reorganized International Sunday School Association-Sunday School Council. Such a magazine would be the common organ of a united Protestant Christian education movement. The standards and policies of religious education have been developed in cooperation for the last ten years so that to unite in the publication of a magazine of this kind is but another step forward toward more complete cooperation in this field.

3. The International Lesson Committee is now developing a group plan of lessons for Primary, Junior, Intermediate and Senior Departments of the church school. They are based on the principle of one lesson for each age-group instead of a separate lesson for each year. It is hoped that they will be accepted by the schools as a substitute for the present Uniform Lessons.

4. The recognition of the need of more time for religious education has brought to the front the problem of week-day religious instruction and the question of suitable textbooks. We have made a beginning by the publication of "The Good American Vacation Lessons" (Primary and Junior) and "The Mayflower Program Book" (Primary) which provide material for the elementary grades. As a companion book to this volume we have now in process

one for the Junior age which will be ready for use October, 1921. "The Pilgrim Elementary Teacher" is running a series of lessons for Primary and Junior groups (July, August and September, 1921) which may be used in week-day classes. In "The Church School Magazine will appear lessons of similar character for use in classes of high-school age. Through these magazines and other textbooks to be published later the Department of Educational Publications aims to provide our churches and communities with high-grade material for week-day programs.

Dr. Hazard's Anniversary

In June, 1919, Dr. Marshall C. Hazard, for twenty-five years Editor of the Congregational Publishing Society, reached the age of eighty years. The Society recognized this event in his life by the adoption of fitting resolutions and the presentation of an engraved testimonial.

A Forward Look

Interest in the work of religious education is steadily increasing. The need for high-grade literature as an aid in the development of the program of Christian training is recognized by the churches as never before. The Congregational Publishing Society is the agency for producing and distributing this literature to Congregational churches. The Directors of the Society have put its work squarely on an educational basis and have recognized the educational principle as of primary importance in guiding its affairs. Keeping this purpose paramount and with our organization simplified and unified as it now is, the Society can provide the denomination effectively and economically with the material it needs for its program of Christian education.

The Editorial Staff

Sidney A. Weston, Ph.D., Editor; Marshall C. Hazard, Editor Emeritus

Associates: Margaret Slattery; Frances Weld Danielson; Eleanor F. Cole; Joyce C. Manuel; Helen F. McMillin

The Congregationalist

Howard A. Bridgman, D.D., *Editor in Chief*

The continuation of the type of service rendered for many years to the six thousand churches of our order from Maine to California and the improvement of that service have been the objectives which **The Congregationalist** has held before itself during the last two years. It has been a period when publishing concerns of all kinds have been subjected to phenomenally heavy strains. The paper's major difficulties at present arise from the high cost of mechanical production. The outlay for this item alone during the last biennium has probably been at least $25,000 larger than during the preceding biennium. Other papers of the same type are in the same situation.

To meet existing conditions, retrenchments were made in both the editorial and business departments, reducing the working staff to a point beyond which it was not advisable to go. Moreover, desirable and contemplated improvements had to be put one side temporarily.

When the Publishing Society found its entire business affected by the high cost of producing all kinds of literary and Sunday school material, the situation was put before the Commission on Missions and the National Council Executive Committee. These bodies suggested a tentative arrangement, to be approved by the Council, transferring the support of the paper from the Publishing Society to the Education Society. The Commission on Missions has also approved a small increase in the percentage for the Education Society from the Apportionment of 1922, with the thought that a portion of it might be utilized as a subsidy to **The Congregationalist.**

Meanwhile the Congregational World Movement had put **The Congregationalist** on the list of objects receiving the contributions of the churches during this coming year and it is hoped that a few thousand dollars will be available from that source. This in addition to retrenchments already effected and the likelihood that the cost of paper and of mechanical production will be lowered somewhat before

the close of the year, is ground for hope that the deficit for the year 1921-1922 will be considerably smaller than for the two preceding years.

The Council will be asked to ratify tentative arrangements made by bodies authorized to act for it between sessions, or the Council may prefer to suggest some other method of protecting and strengthening the paper during this critical period. In the purchase of The Advocate, payment for which has added to the difficulties of the financial situation, the Publishing Society and the National Council assumed joint responsibilities. The Board of Directors of the Publishing Society would probably not have committed themselves to the step unless the Secretary and the Executive Committee of the National Council had favored and argued for the purchase. Subsequently, the Council itself formally ratified the acquisition of The Advance and so practically underwrote the purchase. It has, therefore, a stake and an obligation in the matter, which undoubtedly it is glad to recognize and which in and through its representative bodies, it has already recognized this past year by suggesting certain tentative measures of relief.

With whichever denominational agency **The Congregationalist** is allied, the important thing is to secure a stable financial basis, so that the purposes for which the paper exists shall be more fully discharged. These purposes include the service first of the local churches of our order, then of the authorized denominational agencies, and then of as many individual members of the churches as possible, through providing a periodical whose weekly visits are calculated to furnish the information, inspiration and practical helpfulness in many fields of Christian thought and endeavor that are essential to the building up of a strong and useful Christian life. No periodical can serve its constituency unless its financial foundations are firm and its business management wise, vigorous and progressive. That in the past the paper has to a considerable degree fulfilled its denominational obligations is evident. The service rendered during the past biennium to the Pilgrim Memorial Fund

and the Congregational World Movement are illustrations, while our benevolent societies, colleges and theological seminaries have in one way and another been kept before the public in their own interests and in behalf of the common good. Special Pilgrim Memorial and Congregational World Movement Numbers sent not only to the regular subscribers but to many not on the list, have supplemented effectively week by week publicity. The Tercentenary celebrations and their meaning and value have been registered, not only through special numbers but through frequent articles and editorials during the course of the last two years. The International Council last July was carefully and fully reported. The Roll of Honor which lists churches which have increased the salaries of their pastors has continued to stimulate other churches to do likewise. The number of those thus honoring themselves and doing justice to their pastors reached on Feb. 28, 1921, 1,407.

The future of the paper, quite as much as its past or present status, should be of concern to the Council. So far as corporate action can effect the result, it should be placed on a basis that will insure not only stability but growth. The cooperation of local pastors and state leaders is more important than ever before in the history of the paper. The circulation of the paper, which stands now at about 18,000 should be increased to at least 25,000. In view of the fact that it has cost more this past year to supply each new subscriber with the paper than the subscriber pays, the campaigns for subscribers have been somewhat less extended and vigorous than in preceding years, yet it is gratifying that last year the number of new subscribers, about 3,800, was larger than the average for the preceding years. But a circulation of at least 25,000 should be and can be reached. To do it will cost money, but many areas throughout the country are not now efficiently cultivated from the circulation point of view. The paper ought to connect more closely with the State Conferences and utilize the machinery of the State Conferences and their good will for the obtaining of subscribers throughout the local churches of a given

state. The paper ought to be brought to the attention of the twenty or thirty thousand new members that join our churches every year, among them many young people. If twenty per cent. of these new recruits could be added to the list year by year, it would largely solve the problem of circulation.

On the editorial side the paper has far from reached the limits of desirable development. It still maintains its ranking in the journalistic world, and many evidences are at hand that despite its limitations and deficiencies the paper is highly valued by those who take it and regarded as an important and in some cases an almost indispensable factor in their Christian education and growth. But any paper needs to be improving or it is likely to be retrograding. Materially to better and strengthen the paper requires more money than has been available during these recent trying years. The Congregationalist has to cover so wide a range of interests, to do so many denominational tasks, to appeal to so many different types of subscribers, varying widely in their sectional, theological and sociological sympathies, that it is exceedingly difficult in the limited space available week by week to make the paper a unified and effective journal.

The Editors believe that the paper on the literary side should pay more attention to the actual situation and needs of the average local churches, and of the average Christian. The paper in the last few years especially, has tended to become a denominational bulletin. It has exploited helpfully and frequently the work of the missionary societies and of our various commissions and other agencies and to some extent, our schools and colleges. The effort now, without in any way abating that service to our Congregational institutions, should concern itself more with the life of the local church and the interests and needs of the average person.

The editors have in mind improvements and enrichment of the paper along the following lines.

1. A series of monthly supplements which would gather

up and present more fairly the vital church news from the great household of churches. At present the space does not permit us serving the broad constituency of Congregational churches as could be done through a system of weekly state broadside or an occasional monthly four-page or eight-page regional supplement.

2. A series of numbers centering on in succession a single problem of the local church, as for example a

Work for men number
A work for boys number
A free pews number
A church building and parish house number
A ministerial recruiting number
A Sunday evening service number
A woman's work in the church number
A preacher's number
A church music number
A devotional number
A laymen's number
A church school number
A theological number

3. Every week a wholesome, live, entertaining story or chapter of a serial.

4. Amplification of the Christian World Department, making it more thoroughly representative of activities and tendencies outside our denomination.

5. At least one outstanding article every week from some notable religious leader, or if not from a leader, an article which in its own contents would arrest exceptional attention.

To carry out a program like this would cost perhaps five to ten thousand dollars more for the coming year. The present makers of the paper have no desire to spend money extravagantly but they believe that the denomination would rather pay five or ten thousand dollars more a year for an enriched and strengthened paper that because of its own distinctive qualities and because of a systematic, persistent

circulation propaganda, shall find its way into many homes where it does not now go.

The Congregationalist is the one weekly link between the widely scattered churches of Congregationalism. It is the one channel through which important information and incentive go weekly to the ministers and the key men and women in the churches. Even in these abnormal times, when the cost of production is exceptionally heavy, the deficit for the last biennium is relatively smaller than that of other publicity and cultural organs of the denomination. Despite the phenomenal difficulties encountered during the last two years, it has been carrying week by week news and good cheer to groups of Congregationalists in every state of the Union and in twenty-five foreign countries. If it were subtracted from the life of the denomination or its literary quality impaired, a potent influence for unity and progress would be withdrawn. The cost of maintaining it is a relatively small item in the total denominational budget. Whatever the agency to which the Council sees fit to commit the paper's maintenance during the next biennium, the essential thing is that the paper should move forward and fulfil more worthily its great mission.

The Business Department

Total Income

It will be noted that the total income as shown in the following statements increased from $921,249.33 in the previous year to $1,099,822.90.

	Income by Departments		
	Boston	Printing Dept.	Chicago
1919-20	$516,044.07	$174,537.92	$231,612.14
1920-21	580,536.19	252,416.17	266,870.54

It will thus be shown that each department has shown a substantial increase in the total income for the year.

The net profits of all departments have increased from $21,182.62 in 1919-20 to $31,102.17.

The Accounts Receivable were on February 28, 1920, $103,934.13 and on February 28, 1921, $101,460.67. The

total indebtedness on December 31, 1920, was $218,151.58. On February 28, 1921, it was slightly increased, so that the amount was $222,864.01, this difference having been caused by notes given for merchandise account.

The Business Manager having severed his connection with the Society, and the Board having decided not to employ a new Business Manager, it becomes my duty to make the foregoing report.

On assuming charge of the Business Department as your Treasurer on January 1, 1921, I found as one of the first problems on accumulation of unpaid bills running back over many months, amounting on December 1, 1920, to approximately $110,000. It was very gratifying to be able to say that our income has been such that every dollar of that amount was paid in full before March 1st, and all our expense bills and bills for the Plant and many other accounts brought up fully to February 1st, so that at the close of the fiscal year the financial condition of the Society presented a much more hopeful appearance.

The Board voted to install a new accounting system in the Bookkeeping Department, and an expert accountant has been employed as auditor to be with us each month and gradually work out with the Treasurer the improvements desired.

I have been endeavoring to follow up carefully each complaint and bring our system into such shape as to give the service to which our constituents are entitled.

J. B. Robson, *Treasurer*

CONSOLIDATED BALANCE SHEET AS AT FEBRUARY 28, 1920

Assets	Boston	Printing Plant	Chicago	Inter Branch Eliminations	Total
Cash	8,361.06	125.00	1,550.00		10,036.06
Accounts Receivable Less Reserve	51,474.23	20,819.92	31,639.98		103,934.13
Merchandise	101,759.47	14,882.33	28,928.15		145,569.95
Printing Account	11,342.77			11,342.77	
Boston House Account			34,517.88	34,517.88	
Investment Fund	34,489.50				34,489.50
Annuity Payments		54,000.00			54,000.00
Congregational Investment	60,000.00				60,000.00
Advance Investment	5,000.00				5,000.00
Furniture and Fixtures	3,832.00	645.88	2,072.96		6,550.84
Machinery and Equipment		78,321.86			78,321.86
Prepaid Items	1,611.55				1,611.55
Total Assets	$277,870.58	$168,794.99	$98,708.97	$45,860.65	$499,513.89
Liabilities					
Notes Payable	65,000.00				65,000.00
Notes Payable Trading	21,500.00				21,500.00
Accounts Payable	58,141.48	6,753.77	756.33		65,651.58
Royalties Accrued	6,548.87				6,548.87
Congregational Pub. Soc.		11,342.77		11,342.77	
Chicago Account	34,517.88			34,517.88	
Prepaid Congregationalist Subs.	37,657.54				37,657.54
Prepaid Educational Pub. Subs.	3,928.36				3,928.36
Periodicals Undelivered			456.18		456.18
Interest Accrued on Notes Payable	415.67				415.67
	227,709.80	18,096.54	1,212.51	45,860.65	201,158.20
Capital:					
Balance	57,828.90	118,605.70	98,942.26		275,376.86
Deficit	9,464.33		1,445.80		
Profit		32,092.75			21,182.62
	48,364.57	150,698.45	97,496.46		296,559.48
Inter Branch Items in Suspense	1,796.21				1,796.21

CONSOLIDATED BALANCE SHEET AS AT FEBRUARY 28, 1921

Assets	Boston	Pilgrim Press	Chicago	Total
Accounts Receivable	$ 49,058.71	$ 13,536.14	$38,865.82	$101,460.67
Cash	8.890.11	280.00	1,500.00	10,670.11
Office Fur. & Fix.	5,468.88	928.88	6,939.79	13,337.55
Machinery & Equipment		84,089.36		84,089.36
Postage Deposit			50.00	50.00
Excess Charge Chicago			7,173.72	7,173.72
Inventories	122,471.97	29,558.29	35,683.12	187,713.38
Deferred Charges			862.83	862.83
Prepaid Insurance	219.11		162.39	381.50
Cong'lst Investment	60,000.00			60,000.00
Advance "	5,000.00			5,000.00
Investment Fund	34,601.75			34,601.75
	$285,710.53	$128,392.67	$91,237.67	$505,340.87
Liabilities				
Capital Account	$ 48,364.57		$105,318.74	$153,683.31
Vouchers Payable	54,244.22		248.28	54,492.50
Bills "	65,000.00			65,000.00
Notes "	46,419.79	$58,000.00		104,419.79
Prepaid Subscriptions	42,921.15			42,921.15
Reserve Bad Accounts	1,999.44	4,205.86	7,490.98	13,696.28
Amortization			4,636.33	4,636.33
Surplus		35,389.34		35,389.34
Profit	31,102.17			31,102.17
	$290,051.34	$97,595.20	$117,694.33	$505,340.87

STATEMENT OF BUSINESS EARNINGS—BOSTON, CHICAGO AND PLANT

Year ending February 28, 1921.

		Boston	Plant	Chicago
Merchandise Sales	$218,207.23			
Periodical "	269,855.43			
Cong'lst "	92,473.53			
Total Sales		$580,536.19	$252,416.17	$266,870.54
Cost of Mfg. Merchandise	134,209.41			
" " " Periodicals	206,644.92			
" " " Cong'lst	59,373.00			
Cost of Stock Sold		400,227.33	117,431.01	183,031.09
Profit on Sales		$180,308.86	74,985.16	83,839.45
Expenses				
Congregationalist				
Editorial Salaries & Exp.	25,013.24			
Selling & Mailing	26,754.44			
Postage	3,663.12			
Advertising	2,078.48	57,509.28		
Periodicals				
Editorial Salaries & Exp.	33,425.67			
Selling & Mailing	35,352.97			
Postage	3,271.30			
Advertising	1,603.18	73,653.12		

Merchandise				
Editorial Salaries & Exp.	1,304.20			
Selling & Mailing	52,532.76	58,371.10		
Advertising	4,534.14			
General Expenses		10,296.93	14,094.81	8,918.39
" Salaries		23,610.93	11,168.60	23,772.89
Advertising		.....	.....	5,414.50
Postage		.....	.....	7,154.68
Telephone & Telegraph		1,012.38	.....	328.42
Selling & Mailing		.....	.....	6,305.34
Interest		6,159.49	700.91	.....
Teaming at Plant		.....	2,600.00	.....
		230,613.23	28,564.32	51,894.22
Gross Profit			46,420.84	31,945.23
Gross Loss		50,304.37		
Written off				
Reserve for Doubtful Accts.			4,500.00	2,668.71
		50.304.37	41,920.84	29,276.52
Add Other Income				
Investment Fund	499.85			
Disc. on Purchases & Allow.	639.92		639.83	
Suspense Items	5,691.99			
Exchange	2,723.64			13.95
		9,555.40		
Net Profit			$42,560.67	$29,290.47
Net Loss		$40,748.97		

REPORT OF THE EDUCATIONAL SURVEY COMMISSION

This Commission wishes to acknowledge the very valuable services of Dr. Robert L. Kelly, Secretary of the Council of Church Boards of Education. Soon after the organization of this Commission, Dr. Kelly was asked to make a special study of the Congregational colleges. This he has done and both the data and the conclusions furnished by his office have been of great value in the formulation of this report. This report in its present form was presented at a regular meeting of the Survey Commission. For the general conclusions the Commission considers itself responsible. For the arrangement of the report and its wording the Secretary of this Commission is to be held responsible.

Section I

The Churches as a Factor in the Environment of the Colleges

The Historic Relationship Between the Congregational Churches and the Colleges.

The Congregational Colleges which we are to study are the product of the New England migration which was projected over the territory west of the Allegheny Mountains during the last century. Wherever any large group of New England Congregationalists settled in a state or territory there was generally started a college modelled on the lines of the New England colleges which as Congregationalists they had come to admire during the early years of New England's development. These early pioneers in the Middle West belonged to an agricultural population which believed in the small town as a college site more than it believed in the large city. They planted their colleges often far from centers of population or channels of transportation. They relied upon the power of personality and a classical type of education to overcome all barriers such as distance and lack of adjacent means of support.

The Churches and the Colleges

The tie which bound the churches and the colleges together was real and not formal. Some of the colleges had provisions in their charter guaranteeing to the representatives of the Congregational churches a certain preponder-

ance on the boards of control. But the vital factor in this relationship resulted from the real influence which the churches had because they were the most powerful organized force in the environment of the college. The colleges were sensitive to the point of view of the churches for several reasons.

1 In almost every case the colleges were brought into existence by the organized activity of the churches.
2 The Church groups were the largest organized source of financial support for the colleges.
3 The Churches were the recruiting centers for college students.
4 The Churches were the chief consumers of the college products. Training for the ministry was a major task in the plans of the colleges.
5 The Churches furnished the greater part of the personnel on the boards of control and ministers supplied a large part of the teaching force.

For all these reasons there was little need to emphasize the right of the church to determine the character of the institution which it helped to found. The control was real and there was little need to make it formal.

The Emergence of New Forces in the College Environment

For a long time the church had no competition as an influential force in the environment of the colleges. With the development of the colleges and the society of which they were a part, forces have emerged which have come to play a larger and larger part in shaping and moulding these educational institutions. Among the new forces the following can be mentioned:

1 Benevolent Citizens. Certain outstanding men of large fortunes and generous instincts have made our colleges the objects of benevolence and have become influential factors in their environment.
2 The Alumni Group. Every college as its graduates have multiplied, has found in these graduates a loyal group of supporters. This is natural and right. As a result the Alumni group has become increasingly influential and the colleges have more and more depended on this group for their support. Conse-

quently as the Alumni support developed they became less and less conscious of the church group.

3 Local City Support. The typical Congregational college, particularly the college which does not already have prestige, draws approximately fifty per cent. of its students from within fifty miles. This fact is reflected in the growth of our colleges which are close to large city populations. These centers of population also become the chief source of the college financial support. As a result the college depends more and more on the organized civic forces with which it is surrounded and less and less upon the church group with which it has been historically affiliated. It has a tendency to place upon its board of control representative citizens who are interested in seeing their city have an institution which will be a source of civic pride.

4 Interchurch Support. Many of our Congregational colleges have developed a national and interdenominational prestige. They have become known as outstanding American educational institutions and have been able to command interdenominational and non-denominational interest. They have recognized this support in inviting to their boards of control outstanding men without regard to denominational affiliation.

5 The High School as a Recruiting Center. The high school and the high school assembly have to quite an extent supplanted the church as a recruiting center for students. It is manifest that the appeal for students before a high school assembly will be a different appeal from that which is made before the congregation of a church. The colleges have become conscious of this non-denominational center as a source of their student body and it has shaped their message.

6 The Public School System as the Chief Consumer of the College Product. Gradually the public school system has supplanted the church as the chief consumer of the college product. In 1896 eight of our Congregational colleges turned out eleven ministers and twenty-two teachers. These same colleges in 1916 turned out seven ministers and one hundred and twenty teachers. The colleges have become increasingly conscious of the necessity of providing a curriculum and a faculty which will provide the neces-

sary instruction to meet the demands of the state boards of education.

7 Educational Foundations. Into the environment of the college have come certain educational foundations which have held up educational standards and have enforced these standards with financial help to the schools seeking to attain them. In general the standards put forward by these foundations have been just and have in a wonderful way stimulated American education. The effect on the colleges which have been founded by the church has sometimes been unfortunate. The conditions imposed upon the colleges often forced them to violently break with their church constituencies and the arbitrary attitudes of certain foundations have unnecessarily created a sense of estrangement between the church groups and their colleges.

8 Standardizing Agencies of the Educational World. The Congregational Colleges are launched in an educational world which rightly seeks to maintain an increasingly high standard in educational matters. This educational world has certain standardizing agencies which have set standards to which all of our colleges seek to attain. When compelled to choose in the ordering of their curriculum and in the building of their faculties, they have been supremely conscious of the fact that they were held accountable for realizing educational standards. The standards of institutions which were supposed to represent the church have not been definite and clear cut. Consequently the standardization agencies set up by the educational world have displaced to a certain extent whatever standards might seem to be otherwise obligatory.

Can the Church Become a Force in the New Environment

It is not the part of wisdom either to deny or regret the existence of this new environment of our colleges. They have been launched in a world in which the currents of influence run swiftly. It is foolish to expect that the church can ever again occupy on the horizon of the colleges as large a place as it held at the beginning. But the church has a right to be ambitious for recognition by the colleges. There are certain considerations which grow out of a study of the forces which have influenced our

colleges which suggest a line of profitable activity on the part of the church.

While not minimizing the validity of the principle that the autonomy of our colleges should not be disturbed, one is compelled to recognize that this formal principle plays a very small part in any way whatever in determining whether or not an agency is to influence a college. No one will deny that the standardizing agencies and the Educational Foundations have influenced our Congregational institutions. None of them have disturbed the autonomy of our schools. They have dealt in less formal and more vital matters. Those agencies have influenced our colleges which have controlled something which the college wanted. Sometimes it was educational standing; sometimes it was the supply of students; sometimes it was financial support. There were certain terms which must be met in order to secure these goods which the college desired. Those forces have been influential which have dealt in the realities with which the college must deal if it is to live. This suggests that there is very little to be accomplished by the church in seeking formal control or manipulating relationships with the colleges. There is little to be gained by placing more members on the boards of control of the colleges unless this membership represents a real capacity to help the colleges meet their problems. If the church is prepared to help the colleges there would seem to be every reason why it should be recognized in the official boards of control. This help does not necessarily mean financial help. There is much which the college needs in addition to financial help. It needs students; it needs an outlet for its product; it needs a friendly environment which wishes the best for its life. The church can supply these real necessities, and can function in the college environment.

Again a study of the forces which influence our colleges suggests that organized help which is given on the basis of definite standards is more effective than help which is not organized and which is given without condition. It

is an interesting fact that it is not quantity of financial help which influences the colleges. It is safe to say that colleges are influenced more by favors about to be received than they are out of gratitude for favors which have been received. The test of the church's ability to become a power in the new college environment would seem to depend upon the ability of the church to assist the colleges in those necessities which are vital to existence and upon the ability of the church to set up standards on the basis of which its help is to be given. This does not mean that the church is to exploit the colleges, neither does it mean that the colleges are to exploit the churches. Any relationship which did violence to the self respect of either institution would be intolerable.

Such a program for the church would itemize somewhat as follows:

1 It will require that the churches shall become certain in their own minds of their ideals for the colleges. There is no vigorous and unified public opinion at this present time in church circles as to what the colleges shall become and what they shall do. This is a first requisite if the churches are to be influential in the college environment.

2 To make these standards, which the church must formulate, effective the churches must rely less upon membership on boards of control than upon the education of that public opinion by which the colleges must live. The churches are influential among groups of people on whom the colleges are very dependent and by educating the public opinion of these groups the standards of the college can be determined. For instance,

Over eighty per cent. of the students in our universities and colleges come from religious homes. The church is influential with these parents in helping them decide as to the type of the college to which they will send their children.

A very large part of the benevolence on which the college must rely is inside of church circles. In shaping the ideals of benevolent minded citizens as to the type of institution to which they will give, the

church will in a very real way determine the type of a college which will survive.

3 Boards of Control. In educating its membership with reference to Christian standards of education, the church will more and more be able to furnish to the boards of control in the colleges a personnel who will be able to give leadership from the standpoint of Christian standards.

4 The churches will in the future make a larger and larger use of the product of colleges which turn out suitably trained graduates. By the very demand which the churches will thus create they will be able to determine tendencies in college development. With a new emphasis upon religious education as an essential part of a national scheme of education, there will be an enlarged demand for students trained to give this kind of service. There seems to be good reason for predicting that such a type of education will turn to the colleges for trained leaders even as the public schools now turn to the normal schools.

5 Such a program will demand large resources from the churches in the equipment of the institutions which represent them. When the church provides these resources, there is no reason why it should not use them to help those colleges which are trying to realize the ideals upon which the church looks with favor. This can be done without in any way disturbing the autonomy of the colleges and without in any way doing violence to their self respect. When the church gives with reference to a standard it will simply be helping institutions to realize the ideals for which it stands.

6 The vigorous influence of some of the educational foundations which have power to help the colleges and which give their help with reference to certain standards suggests the wisdom of a similar course of action on the part of the church. The church has its own standards which are worthy of respect, and it should mobilize its resources to help the colleges realize the standards which are a legitimate part of the program of the church.

7 The Church cannot afford to leave such important issues to a sporadic policy in which there is so little of purposeful effort and cooperation as there has been in the past. The churches must pay the price of formulating their ideals and standards for Chris-

tian education in programs realizable by the college world. They must mobilize their resources to help the colleges realize these standards. There is every reason to believe that the churches will find the colleges ready and willing to cooperate in furthering the legitimate tasks of Christian education.

8 Present conditions in the educational world and the Goals to be attained suggest the wisdom of a special agency or Foundation which shall represent the Congregational churches in the field of education. Such a Foundation should formulate ideals, should seek to educate both the churches and the colleges with reference to these ideals and should gather and hold the resources whereby the colleges may be helped to realize the standards which such a Foundation formulates.

SECTION II

The Congregational Colleges Judged by Educational Standards

There is no justification for the church entering the field of higher education unless it can make a real contribution to that field. Whatever have been the historic reasons for Christian colleges, the present development of state education throws upon the church the necessity of justifying its activity on the basis of the quality of its contribution to the educational field. At least one of the standards by which the institutions which represent us must be tested, will be the standards which obtain in the academic world. Our colleges must train citizens who are able to think in terms of the modern world. We cannot offer up the sacrifice of a good heart as a substitute for knowledge on the part of a good head. It is not the thought of this Commission that we should seek to set up standards of judgment on the basis of which the present academic world should be judged. These standards the educational world has set up for itself. To be sure it as a fair question as to whether colleges which are preparing for citizenship in a world which calls itself Christian have not overemphasized Greek and Roman culture and neglected the contribution made by Hebrew culture. But waiving this

question we accept the standards by which the colleges have been judging themselves and it is our part to report the nature of these standards and the judgment which has been rendered on the Congregational colleges. During recent years a number of important standardization agencies have given ratings to our American colleges. We give these ratings because they represent the judgment which the Educational Agencies have rendered upon themselves.

Institution	Assn. Amer. Un.	Carnegie F.	N. Central	Assoc. Coll. Alum.
Beloit	Beloit	Beloit	Beloit	Beloit
Carleton	Carleton	Carleton	Carleton	Carleton
Colorado	Colorado	Colorado	Colorado	Colorado
Doane	.....	.....	Doane	.....
Drury	Drury	Drury	Drury	.....
Grinnell	Grinnell	Grinnell	Grinnell	Grinnell
Knox	Knox	Knox	Knox	Knox
Marietta	Marietta	Marietta	Marietta	.....
Middlebury	Middlebury	Middlebury	†	.....
Oberlin	Oberlin	Oberlin	Oberlin	Oberlin
Pomona	Pomona	Pomona	†	Pomona
Ripon	Ripon	Ripon	Ripon	.....
Washburn	Washburn	Washburn	Washburn	.....
Wheaton	.....	.....	Wheaton	.....
Whitman	Whitman	Whitman	.....	.....
Fairmont	.....	.....	.....	.....
Fargo	.....	.....	.....	.....
Kingfisher	.....	.....	.....	.....
Northland	.....	.....	.....	.....
Olivet	.....	.....	.....	.....
Pacific U.	.....	.....	†	.....
Piedmont	.....	.....	†	.....
Rollins	.....	.....	†	.....
Tabor	.....	.....	.....	.....
Yankton	.....	.....	.....	.....

..... Not listed
† Not in territory

On the basis of the foregoing classification the colleges which we are studying classify into two groups.

Membership in the upper group is conditioned on adequacy of endowment, faculty and equipment. In this connection the standards of a minimum college endowment and teaching force as held by the following standardization agencies is interesting.

Educational Agency	*Number of College Depts. or Teachers*	*Productive Endowment*
Association of American Uni.	Carnegie F standards	$200,000
North Central Association	8	200,000
Association of College and Secondary Schools of Southern States	8	500,000
University of California		
U. S. Bureau of Education Committee	15 teachers; 11 depts.	250,000
Association of Middle States	8	500,000
North West Association	Same as North Central Association	
Carnegie Foundation	6	200,000
Baptist Church (N)	Follows standards of North Central	
Methodist Episcopal	6	200,000
Presbyterian U. S. A.	6	200,000
Roman Catholic	7	
National Conference Committee	6	250,000

The Curriculum of the College

In the background of the present college stands an institution which arranged its curriculum to train a minister for the church. The area of specialization was confined to Latin, Greek, English, History and the subjects known as the humanities. On the basis of this historic college our colleges have been constructing a new curriculum in which the modern sciences have an ever increasing part. This new curriculum is well illustrated in Appendix V. Chart 1 represents the median curriculum constructed from a study of eleven Congregational colleges. Toward this median curriculum our Congregational colleges seem to be converging with more or less rapidity. Some of them show a tendency to what is called horizontal spreading which is the tendency to give elementary training in a large number of subjects rather than intensive training in a few subjects. This tendency is illustrated in Chart 2.

But it takes faculty, equipment and students to build a working curriculum. Some of our colleges cannot afford either the faculty or the equipment to give courses which represent the modern tendencies in education. They are forced to build up their curriculum more about those subjects which do not require laboratory equipment. Neither are they able to offer intensive development in these subjects evidently because of lack of students and lack of personnel on the faculty. Such a case is illustrated in Chart 3. The college has evidently not been able to carry the students beyond the introductory phases of most of the subjects which are given.

Another modifying influence which is evidently at work in shaping the curriculum of our colleges is the elective tendency on the part of the students. Many courses are offered which are not chosen. It is impossible to secure a hearing for them from the students in the modern college. You can lead the young people to a classical curriculum but the modern faculty seems to be having difficulty in making them drink. This is illustrated in Chart 4.

There does not seem to be any originality of development projected by any of the colleges so far as departure from the Congregational type is concerned. If our colleges could do as they pleased they would grow into the likeness of certain strong colleges which stand out as the most vigorous in the Congregational group. We have no intention here of questioning the value of this type of education, but judged on the basis of their own ideals for themselves, we have a good sized group of colleges which have not yet "arrived" educationally.

The struggling colleges when viewed from the standpoint of the educational standards of the church constitute a variety of problems. There are very few for which we should accept the fact of many years of unsuccessful effort as a verdict on their right to exist. To subsidize such colleges either by money or sacrificial human effort would be wrong.

There are certain colleges which offer a chance for cooperative effort on the part of several denominations. An illustration of what has been accomplished along this line is found in Carleton College to which the Baptists are contributing and on whose board of control they are represented. Similar arrangements seem to be possible in connection with our colleges in several other states. Conferences have already been held with the educational leaders of the Presbyterian Church looking toward joint support, in some fields of existing Presbyterian schools and in other fields of Congregational schools. The success of union colleges on the foreign mission field suggests a possible line of procedure of a similar character here in the United States.

Again there are colleges in pioneer territory which reflect the spirit of their environment and have a valuable contribution to make to American life. The simple, vigorous life of a pioneer territory when combined with the pioneer college training produces a type of manhood and womanhood which the church cannot afford to lose, and which is often not contributed by colleges located in a different environment.

These colleges which are in pioneer territory have the right to pass through the pioneer experience in educational development even as all our colleges have done. It is not right to expect these schools to attain to the same educational standards which may be reached by colleges in more developed communities. It is necessary to emphasize however, that because modern educational standards are more exacting, the modern college is under obligation to emerge from the pioneer stage more rapidly than the colleges of a century ago.

SECTION III

The College and the Standards of Democracy

There is an obligation, which grows out of tradition and the prevailing temper of the world to test our colleges by the standards of democracy. The Congregational churches came out of a democratic movement and will not ultimately be satisfied with any expression of themselves which is not democratic.

Democracy and the Teaching of the Colleges

The colleges have been noted for freedom in their teaching. In response to the question as to whether or not there was any limitation on the freedom of the professor in his capacity as teacher, practically all of our colleges responded in the negative. The colleges have been allowed large autonomy so far as the churches have been concerned and the individual professor has been allowed liberty in the character of his teaching. This is a record of which the Congregational colleges can be justly proud

The church can help by furnishing an interested public opinion which believes in freedom.

Democracy and the Organization of the Colleges

In the organization of the colleges as corporate bodies, the record is not so clear. There is a growing feeling in the modern educational world that in a college there are certain regions of responsibility which should be largely in the hands of those who have been specially trained for the task. This means that either by division of responsibility, whereby certain definite fields of college activity are left to the faculty, or by representation on boards of control, the faculty is given a chance to participate in the control of the college. One of our colleges enjoys the distinction of recognized leadership in the move to democratize the college control, as opposed to exclusive control by the trustees.* Some of our other colleges have been the battleground for a larger democracy. We can recognize a certain Congregational quality even in the struggle. Taken as a group, however, the extension of control to the faculties has not progressed very far among the Congregational colleges. In answer to the question, "Upon what notice

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* Extract from Charter and By-laws of Oberlin College.

ARTICLE X

ON THE GENERAL COUNCIL

"The President, the Assistant to the President, the Deans, the Director of the Conservatory of Music, the Secretary, the Assistant Secretary, the Librarian, and the permanent full professors and the permanent associate professors of all departments of the College, shall form a General Council, whose duties shall be to receive from the Departmental Councils all nominations for appointments, and to transmit the same to the Board of Trustees with their recommendations. To this Council shall be committed also the approval of departmental Budgets and the preparation of the annual proposal for a Budget for general purposes. (By vote of the trustees (March 10, 1897), the Council is requested to place nominations of new appointments in the hands of the Trustee Committee on Appointments not less than three weeks before the date of the Trustee meeting).

ARTICLE XI

ON THE HEADS OF DEPARTMENTS

Of Departmental Councils

Section 1. The following officers shall be known as heads of departments of administration, viz.: The Dean of the College of Arts and Sciences, the Dean of the Theological Seminary, and the Director of the Conservatory of Music.

Each Departmental Council shall consisf of the President, the head of the department, the Deans, and the permanent full professors and the permanent associate professors of that department. The Department Council of each department shall have charge of Departmental Appointments and the Departmental Budget. It shall communicate to the Board of Trustees, through the General Council its Acts and recommendations."

may a teacher be dismissed?" seven colleges replied that there was no regulation governing this point. One replied, "By giving notice at Commencement." Two replied, "By giving six months' notice." In answer to the question, "Must cause be assigned for dismissal?" five answered, "Yes," four answered, "No," twelve did not reply, one "had no regulation governing the point." In answer to the question, "In what manner, if at all, does the faculty participate in determining the tenure of position?" eight replied, "None," six had some kind of faculty participation through heads of departments; eight did not answer. When asked to state the methods by which tenure of position is terminated when initiative is taken by the institution, one replied, "Failure to elect," one "By notice of Board of Trustees," one "Abolition of Department." The move to allow the workers a share in determining the conditions under which they labor is coming in parallel lines in both colleges and in industry. By the force of a tradition which long ago committed us to believe in self determination for the individual we are committed to sympathetic appreciation of this movement in our colleges.

Democracy and the Cost of Congregational Education

Another test of the democracy of our schools is found in the cost per student when compared with other types of educational opportunity. The expenditure of students in the Congregational colleges during approximately nine months is thus reported by the Interchurch Survey.

WHAT THE STUDENT PAYS (1918-1919) IN 21 COLLEGES.

Name of College	Total College Expenses	Tuition	Room Heat Light		Board	Miscellaneous	Personal
	$695.00	$150.00		$525.00		$20.00	$305.00
	491.00	140.00	$125.00		$200.00	26.00	
	463.00	75.00	54.00		180.00	154.00	
	460.00	135.00	85.00		175.00	65.00	362.00
	441.00	120.00	70.00		220.00	31.00	
	435.00	125.00	70.00		215.00	25.00	
	420.00	99.00	51.00		180.00	100.00	
	379.00	120.00		250.00		9.00	
	373.00	60.00	58.00		200.00	55.00	

Name of College	Total College Expenses	Tuition	Room Heat Light	Board	Miscellaneous	Personal
	360.00	65.00	60.00	180.00	55.00	
	360.00	55.00	45.00	190.00	70.00	
	352.00	80.00	45.00	160.00	67.00	310.00
	331.00	60.00	54.00	182.00	35.00	170.00
	321.00	75.00	50.00	162.00	34.00	175.00
	314.75	75.57	55.00	162.00	22.00	175.00
	285.00	60.00	60.00	150.00	15.00	180.00
	283.50	40.00	45.00	175.00	16.00	169.00
	228.00	36.00	31.50	135.00	25.00	
	227.50	35.00	46.50	120.00	26.00	195.77
	225.00	40.00	36.00	118.00	31.00	
	185.00	37.50	30.00	100.00	24.00	232.00

We have not been able to gather statistics from a large number of State Universities as to what the student pays for his education, but the available data indicates that the student pays less at the most expensive of the schools tabulated in the above table than he does at the leading State Universities in the Middle West.

WHAT THE STUDENT PAYS AT ONE STATE UNIVERSITY.

Name of University	Total College Expenses	Tuition	Room Heat Light	Board	Miscellaneous Books, etc.	Personal
	$693.00	$113.00	$225.00	$305.00	$50	

There are three reasons why a college may be expensive.

1 The general standard of living maintained by the students may be such as to force the individual student to spend a large amount of money in self maintenance.

2 Some colleges although offering nothing unusual in the way of educational advantages, nevertheless, because of small endowment, throw the cost of education to a large extent upon the student.

3 Some colleges because of expensive upkeep, such as high salaried force of teachers and expensive buildings without a corresponding endowment, must necessarily be expensive to the students.

In all of such cases the college will become eventually the school of the privileged class which can afford to pay, and here the masses of the people will be denied educational privileges. There is no simple solution for this problem. It must be approached in a way which will meet a twofold demand. We must maintain the quality of our education and at the same time make it possible for the common man to avail himself of the privileges of our schools. It will help attain this end if

1 The colleges encourage a saneness of social standards and a simplicity of personal habits which will not force extravagance on the individual student.
2 The colleges can keep a balanced relationship between actual teaching advantages and the physical development of the college.
3 The colleges can acquire adequate endowment and a liberal supply of scholarships with which to assist worthy students. Here again endowments can be made to serve democracy. Donors of large sums are increasingly feeling that they desire to make their gifts count for the students who are unable to pay rather than for the students who are able to pay.

Democracy and the College Support

The contemplated endowment campaigns which our colleges hope to consummate during the next five years total about twenty-three million dollars. The amount is appalling unless it can be distributed over a wide territory and secured from a large number of givers. If the amount must be secured from men of extreme wealth, the colleges will be very much under the control and wishes of such men. Such a condition of affairs every one would deplore. No college is worth supporting which lives by accepting the dictatorship of any social group in society. We are faced with the problem of broadening the basis of support of our colleges. Only thus can they be thoroughly democratized. There are three ways in which it seems right to hope that this may be done.

1 Alumni Support. The College is entitled to the support and good-will of its alumni who constitute an interested group of people who have high ideals for the college.

2 Civic Support. For want of a better word we call that voluntary support which comes from the territory which has a local pride in the institution "civic support." With the help of publicity through the newspapers the college can often secure a widely extended constituency whose small gifts will total large in the aggregate.

3 Church Support. The church groups probably offer the largest opportunity whereby the basis of support of the colleges can be broadened. The church can mobilize the interest of a large number of small givers better than any other institution. Of all the campaigns which have recently been put on in an eastern city for colleges and hospitals, those which had the support of the Catholic and Methodist churches alone gave evidence of having reached down to a large number of small givers. The value of church support from this angle will be more and more appreciated as we view it from the standpoint of its democratic value.

SECTION IV.

The Colleges Tested by the Standards Required by the Church

A test question which it is fair to apply to our colleges is to ask in how far is there definite planning to make themselves the bearers of the distinctively Christian elements in our civilization. Of course all of these schools claim to be Christian and most of them add "but not denominational." This addition the church accepts as having value largely for publicity purposes when the college is dealing with non-denominational groups. So long as it proves of value, the colleges are free to make use of it although one may question the wisdom of a college president advertising that he is president of a college which is "free from church and state," when it is perfectly well known that he is very much dependent upon the good-will of the church for students and funds.

The church is more interested in a real relationship between its program and that which the college is trying to accomplish. Apart from the general contribution to

citizenship which the college makes, the church can legitimately ask whether or not the colleges are supplying them with an efficient membership and a well qualified leadership. In this section we shall try to answer this question in terms of college organization.

The College Community

We must recognize the educational value of the college community as a social unit. Those who become members of this community consciously and unconsciously accept its standards of life. It is not possible to overestimate the educational value of certain of our college communities where the spirit of service, democracy and good-will clearly dominate all the relationships of faculty and students. The practical, wholesome lives of the leaders in such a community do more than anything else to commend the principles of Christianity to the student body. The Commission bears witness to many college communities of which this is true, and it deplores the coming in of any tendency which will introduce standards of extravagant living in our colleges.

Personnel of the Faculty

Twenty-three of our colleges were asked the question, "Do you require Christian character and influence on the part of your teachers?" Twenty-two answered "Yes," and one answered, "Desired, but not required." The same colleges were asked the question, "Do you require in addition church membership?" Seven replied "No." One replied "Ordinarily," and the rest replied "Yes." The same colleges were asked the question, "Do you give preference to some particular church?" Two replied "Yes," and twenty-one replied "No." The same colleges were asked, "What restrictions, if any, affecting their teaching are placed upon your teachers in the following subjects: Biology, Geology, Sociology, Bible?" Fifteen replied "None;" three added that the teaching should be broadly Christian. In so far as the personal attitudes of the teachers are concerned, our colleges seem to be anxious to make themselves the bearers of the Christian spirit and the Christian tradition.

Religious Services

The college service of worship is still a powerful agent for wholesome religion in the college community. Many of our colleges have erected beautiful chapels which make possible a dignified and commanding service of worship. The building of such places of worship does not seem to be a first charge on the conscience of the colleges but seems to follow reasonably soon after they have supplied themselves with gymnasiums, dormitories and science buildings.

Christian Associations

Practically all of the colleges have Christian associations. These Associations offer voluntary non-credit courses in Bible study and social ethics and contribute much to the college life.

The Churches in College Communities

There has been a distinct awakening on the part of churches in college communities to a sense of responsibility for the college population. Bible study courses with suitable teachers adapted to the needs of the college situation are coming in most of the churches in college towns. The church appreciates the college psychology and is learning the technique of a ministry to the college group. The churches also feel a sense of responsibility for keeping the college community free from temptations and for making it worthy of the large number of young people in its midst.

Training Courses for Church Leadership

But more important than the developments which have just been mentioned, has been the attempt to set up certain standards for the curriculum which look toward the training of college young people for responsibilities in the church. It is recognized that it is not only necessary that the young people should have a spirit of good-will toward the church, but they should also have the knowledge and ability to make this good-will effective. The colleges which are supposed to represent the Christian interest have been slow to record this fact in their curriculum. Latin and

Greek culture has had credit standing room in the college curriculum, but the Christian traditions have received very little opportunity from the standpoint of credit courses. It is possible, however, to record some very distinct advances along this line. A commission representing the Religious Educational Association formulated several years ago a standardizing test for college and university Biblical departments. The standards presented by this committee are given as Appendix II of this report. The rating of the Congregational colleges gave us eight colleges in Class A, four in Class B, seven in Class C and four in Class E.

The colleges in Class A were those of adequate endowment whose resources seemed to make possible efficient Biblical departments.

Another important effort to standardize the curriculum from the standpoint of training for Christian leadership has recently been made by a joint commission representing

a. The Religious Education Association
b. The Council of Church Boards of Education
c. The Sunday School Council of Evangelical Denominations.

The report of this commission is appended as Appendix III of this report. It seeks to outline a group of subjects which could have curriculum value organized around the preparation of the student for intelligent leadership in religious education. There is no reason why the churches and colleges should not cooperate in a revision of curriculum standards which will do justice to the legitimate needs of Religious Education.

The Colleges and the Supply of Ministers

The churches are interested in the colleges as the source of a trained leadership in the ministry. They are interested in the numerical output of our colleges as a source of our total ministerial supply. A study of the records of three thousand seven hundred and twenty-five Congregational ministers who are now in active service of the Congregational churches, reveals some interesting facts.

In studying these figures it is necessary to bear in mind that there are about five hundred Congregational ministers whose names did not appear in the files which were studied. The record of these ministers is probably a little more complete for those in the East than for those in the West, although the records have been kept for the last eleven years of every graduate of our theological seminaries who has entered the Congregational ministry. Again, to make column three comparable to column two we should add one-third, since it covers a period of only ten years while column two covers a period of fifteen years. Allowance should also be made for the fact that the last decade contains the years during which the United States were at war and conditions were not normal. The interesting conclusion which seems to be justified is that the ministerial output of a college bears a very direct relationship to the population tendencies of the territory in which a college is located. A Methodist college in Congregational territory will turn out more Congregational ministers than a Congregational college in Methodist territory. On this basis the colleges which are in distinctly Congregational territory will always produce the greatest numerical output of Congregational ministers if conditions in the college are at all favorable for the production of men for Christian leadership. Again the output of a college in terms of Congregational ministers will always be related to the attractiveness of that college to Congregational students. Our students do not attend a school just because it is labelled "Congregational." You will not get any large number of Congregational ministers from a school to which Congregational students do not go. The record of only one state university was kept, but this record suggests that it is worth while to cultivate the universities as sources of religious leadership. Again there is an atmosphere about certain colleges which is more favorable to the idealistic vocations. Students reflect this fact. It does not depend on either smallness nor largeness. It is an essentially spiritual fact which ought to characterize all the schools.

SUMMARY OF COLLEGE TRAINING OF CONGREGATIONAL MINISTERS

As shown by files of C. B. P. S. May 1911.

	Grad. before 1896	Grad. between 1896 & 1911	Grad. between 1911-1920	Totals
Amhurst	181	78	9	268
Bowdoin	56	29	20	105
Dartmouth	84	39	25	148
Harvard	64	28	20	112
Williams	53	26	6	85
Yale	87	52	20	159
Bates	19	17	3	39
Boston University	29	26	4	59
Oberlin	86	58	14	158
Beloit	28	32	5	65
Carleton	9	14	3	26
Colorado	3	7	0	10
Doane	7	6	2	15
Drury	4	7	3	14
Fairmount	1	1	0	2
Fargo	1	2	1	4
Fisk	0	5	0	5
Grinnell	5	3	7	15
Howard	2	3	2	7
Kingfisher	0	0	3	3
Knox	6	5	2	13
Marietta	9	10	4	23
Middlebury	24	3	4	31
Northland	0	2	1	3
Olivet	16	22	0	38
Pacific Univ.	0	2	1	3
Piedmont	0	0	0	0
Pomona	8	8	8	16
Ripon	4	6	3	13
Rollins	0	2	0	2
Tabor	2	2	0	4
Washburn	3	11	4	18
Wheaton	5	4	4	13
Whitman	1	7	2	10
Yankton	0	4	7	11
University of Michigan	10	11	4	25
Other Colleges	446	398	146	990
No College				547
Total men considered				3,047
No record of training				678
Total number of files dealt with				3,725

A similar study was made of the ten hundred and sixty people who are in the employ of the American Board of Commissioners for Foreign Missions. Although similar

allowances need to be made in this record, it reveals the same tendencies which we detect in the study of the records of the active ministers in the Congregational Church. Both records show a falling off in the last decade in the number of the men who are entering religious service. The increase in the number of women from the coeducational colleges is, however, significant. It is this which brings up the total of the co-educational schools in a good many instances above that of the schools which educate only men. The record of graduates of state schools is more complete in this study than in that of the ministers and indicates that it is worth while to cultivate the state universities as a source of religious workers. In both cases only the first degree of the student is taken into consideration. Advance work which was taken at larger universities or theological seminaries was not counted.

AMERICAN BOARD MISSIONARIES

Colleges	Grad. before 1896		Grad. between 1896-1911		Grad. between 1911-1921		Total		
	Male	Female	Male	Female	Male	Female	Male	Female	Total
Amherst	11		13		6		30		30
Bates			1	2	1	2	2	4	6
Beloit	3		3	5	2	1	8	6	14
Berea					1	1	1	1	2
Boston Univ.	1	1	2	2		1	3	4	7
Brown			1	1	1		2	1	3
Bryn Mawr				3				3	3
Carleton	1	2	9	7	1	9	11	18	29
Colorado Col.			1	3		3	1	6	7
Columbia			2	1	2	1	4	2	6
Cornell		1	1		1	2	2	3	5
Dartmouth	4		4		5		13		13
Doane	1	1	1	3	1	1	3	5	8
Drury		1						1	1
Fairmount					2	1	2	1	3
Fargo						1		1	1
Grinnell			4	1	5	6	9	7	16
Harvard	2		4		2		8		8
Iowa State	1	1	1	2	3	1	5	4	9
Kingfisher					1		1		1
Knox	2	2	2	1	2	1	6	4	10
Marietta	1		1	2			2	2	4
Mass. Agri.					1		1		1

Colleges	Grad. before 1896		Grad. between 1896-1911		Grad. between 1911-1921		Total		
	Male	Female	Male	Female	Male	Female	Male	Female	Total
Middlebury	1	1		3		3	1	7	8
Mt. Holyoke		19		24		17		60	60
N. H. State			1			2	1	2	3
Northwestern	1	1	1				2	1	3
Oberlin	16	20	12	29	5	28	33	77	110
Olivet	2	2		3			2	5	7
Pacific Univ.	1	1	1	2			2	3	5
Pomona			3	3	6	5	9	8	17
Princeton	3		7				10		10
Radcliffe				1		1		2	2
Ripon	1	1				2	1	3	4
Rollins						1		1	1
Shurtleff					1	1	1	1	2
Smith		3		13		5		21	21
Tabor	1	2	1	1			2	3	5
Univ. of California	1		2	2		3	3	5	8
Univ. of Chicago			1		5	1	6	1	7
Univ. of Illinois			3		2	1	5	1	6
Univ. of Iowa			1			1	1	1	2
Univ. of Kansas			2	1			2	1	3
Univ. of Michigan	3	1	5	6		1	8	8	16
Univ. of Minnesota	1		1	4	1	1	3	5	8
Univ. of Pennsylvania	1			1			1	1	2
Univ. of Vermont	2			1	2	1	4	2	6
Univ. of Wisconsin			1	3		1	1	4	5
Vassar		1		3		4		8	8
Washburn			3	4	2	3	5	7	12
Wellesley		6		8		9		23	23
Wheaton			1	2		5	1	7	8
Whitman			1	2			1	2	3
Williams	9		2				11		11
Yale	9		9		9		27		27
Yankton				3				3	3
									603
Other Colleges	158								
Non-Graduates	299								

A list of the colleges of living American Board Missionaries in active service, under full and term appointment, and a partial list of those retired.

But the church is also interested in the percentage output of these colleges. It wants to know how large a percentage of the living alumni have taken positions of leadership in the paid ministry of the church. In this connection the following statistics which come from the Interchurch Survey of our colleges are interesting. It should clearly

be borne in mind that one reason for a diminishing percentage of graduates who go in for religious work is that the colleges have broadened their curriculum and are manifestly training students for many other lines of work. This will of course reduce the percentage of graduates who go into distinctly religious work.

College	Total Living	Religion No.	Religion %	Education No.	Education %	Others No.	Others %
Oberlin	3,675	729	19.8	1,322	35.9	1,624	44.1
Middlebury	1,340	103	7.6	339	25.2	898	67.0
Grinnell	2,162	122	4.6	526	24.3	1,514	70.0
Knox	1,849	89	4.8	454	24.5	1,306	70.6
Whitman	1,507	95	6.3	282	18.7	1,130	74.9
Carleton	1,184	59	4.9	334	28.2	790	66.7
Pomona	959	59	6.1	281	29.3	619	64.5
Marietta	573	90	15.7	135	23.5	348	60.7
Ripon	659	63	9.5	232	35.2	364	55.2
Drury	624	61	9.7	220	35.2	343	54.9
Washburn	552	54	9.7	99	17.9	399	72.2
Wheaton	488	92	18.8	103	21.1	293	60.0
Doane	507	38	7.49	137	27.0	332	65.5
Fairmont	385	25	6.5	125	32.4	235	61.0
Pacific University	295	26	8.8	76	25.7	193	65.4
Fargo	229	21	9.1	85	37.1	123	53.7
Yankton	212	28	13.2	63	29.7	121	57.0
Kingfisher	113	9	7.9	40	35.4	64	56.6
Northland	18	3	16.6	10	55.5	5	27.7

Computation made on the basis of living alumni only.

The term Religion includes the following subdivisions:

A. *Ministers*
   1 Pastors and others, not missionaries.
   2 Missionaries, Home, Foreign.

B. *Unordained Missionaries*
   1 Teachers, Home, Foreign.
   2 Physicians, Home, Foreign.
   3 Others, including married women, Home. Foreign.

C. *Other Religious Workers,* Y. M. C. A., Y. W. C. A., etc.

The church is also interested in tendencies in the vocational distribution of the college graduates. The distribution of graduates from two of our colleges over a long term of years is here given.

DISTRIBUTION OF MIDDLEBURY COLLEGE GRADUATES

Figures indicate Per Cent.

	To 1820	1820 '30	1830 '40	1840 '50	1850 '60	1860 '70	1870 '80	1880 '90	1890 '00	1900 '10	1910 '15
Religion	31	38	27	17	15	17	20	12	9	5	3
Education	7	9	15	9	18	8	15	13	25	25	29
Other	62	53	58	74	67	75	65	75	66	70	68
Total	100	100	100	100	100	100	100	100	100	100	100

DISTRIBUTION OF FARGO COLLEGE GRADUATES

Figures indicate Per Cent.

	1896-1900	1900-1910	1910-1919
Religion	50	14	6
Education	25	22	41
Other	25	64	53
Total	100	100	100

That matters have been growing worse up to the present time seems to be borne out by a study of the number of graduates who have gone into religious work in some of our representative colleges during the last twenty years. We give in an appendix to the report the record of the number of graduates and the number in religious work from the year 1896 to 1920 in Congregational colleges which may be called representative of the whole group.

Judged by the total number going into the ministry both home and foreign and into social service, the colleges are not making as favorable a showing as they were twenty years ago.

The church is also interested in whether or not certain types of colleges show a larger output in religious leadership than do other colleges. It has often been argued that the missionary colleges were the source of a ministerial supply and that the larger the college, the smaller the percentage of those who go into the ministry. It is of course true that the larger the college, the larger its appeal and the more likely it is to draw students who would not

naturally be interested in religious work. But a study of the vocational output of five typical missionary colleges shows that nine and five-tenths per cent of the graduates have gone into the ordained ministry at home and abroad and into social service, while a study of five of the colleges which have emerged from the missionary group shows that eight and five-tenths per cent. of the graduates have gone into the ordained ministry at home and abroad and into social service. This study was over a period of twenty years from 1896 to 1916. Of course the slight advantage in percentage in favor of the small colleges is far outweighed by the fact that the total number coming from the larger schools far exceeds the number coming from the smaller schools. The five colleges in the larger group produced in twenty years 245 ministers and social service secretaries for home and foreign fields and the group of missionary colleges produced only 86 workers in the same vocations.

CONCLUSIONS

1 The hope of the Church for a large number of religious workers lies in the cultivation of the colleges to which the masses of Congregational students go. No Congregational college in any marked degree is turning students from other denominations to Congregational work. Other things being equal, the larger the Congregational population of the college the larger will be the number of students who may be induced to go into Congregational Church work. While not wishing in any way to detract from the obligation of every college faculty to assist in recruiting students for religious work, the burden still rests on the recruiting agencies of the Church. These agencies must go to the institutions where the Congregational students attend in largest numbers. They must not neglect the State Universities. The largest number of Congregational students will probably always be in those colleges which are in the territory where the Congregational Churches are the strongest. It should be a first charge upon the church to guarantee the favorable religious conditions in the situations where the Congregational students are to be found.

2 The colleges should more and more find their place in the total educational program of the church. If the church is to parallel state education even in a moderate way with a cultural type of education which stresses the religious motives, the colleges should take a strategic place in this scheme of education, and should be the source from which leadership and the training staff can come.

3 The churches must themselves create the demand for this service on the part of the colleges. One reason why the colleges have not met this need before is because the churches have not themselves demanded it.

4 We are at the beginning of a time when religious education gives promise of great advance. The churches must make a larger use of the college product than they have in the past. We should look upon our Christian colleges as training schools for religious education in the same way as the public school system now looks upon the normal schools.

5 The church should plan by systematic effort to recruit a leadership from the colleges. The church is facing a competition which never before existed. Many agencies are now bidding for the services of the college graduate. Large business firms are sending recruiting agencies to the colleges and are willing to offer large rewards to students who can serve them. The church should at least see that its plea for workers is adequately presented.

6 If the church desires the help of college students, it must plan to make a better use of the college output. Statistics do not seem to justify the plea that there are more vacant churches at the present time than there have been in the past. Percentage of vacant Congregational churches has been about twenty per cent. for a long term of years. Most of these churches do not pay an adequate salary. Educated young men do not feel that they are called upon to fritter away their lives at tasks which are needlessly small and trivial. There seem to be ministers for churches which can pay a living salary and offer worth while work to men of courage and daring. Until the churches are willing to standardize the opportunities

which they offer to college men, until they are willing to cooperate in the projecting of large tasks we cannot expect any large increase in the number of men who will enter the ministry.

Dr. Henry C. King, *Chairman,*
Rev. J. T. Stocking,
Dr. C. F. Carter,
Prof. Luther A. Weigle,
Dr. Marion Burton,
Dr. Frederick A. Hall,
Dr. Edward D. Eaton,
Pres. Donald J. Cowling,
Dr. Arthur E. Holt, *Secretary.*

Appendix I

Definition of a College of Liberal Arts and Suggested Standards for Classifying Such Institution

Prepared by J. H. Kirkland, Chancellor of Vanderbilt University, and presented to the Conference called by the National Conference Committee on Standards of Colleges and Scondary Schools in Cooperation with the American Council on Education and held at Washington, D. C. May 6 and 7, 1921.

I

A college is an educational institution which admits students after the completion of a high school course of four years or its equivalent, which gives courses of study in academic subjects covering four years of tested work leading to further graduate or professional study and meeting the standards imposed by the best graduate schools. It must have material resources stable and adequate to care for all work provided or promised.

II

Administrative Suggestions

1 In admitting students no conditions are to be allowed. Each college may determine its policy as to free or required units, but the total should always be 15 good and acceptable units. Entrance requirements should have definite relation to the curriculum offered.

2 Stable resources call for endowment or support by taxation. Annual contributions of religious societies may be accepted, but should not be regarded as permanently satisfactory. Student fees cannot more than meet teaching salaries, and should not be expected to provide more than half the income even of the minimum college. Colleges providing intensive work in a small group of subjects will necessarily expend $200 to $300 per student, and larger institutions with a broader curriculum will find necessary annual expenditure ranging from $300 to $500 per student. Permanent endowment, therefore, should not be less than $3,000 for each student, and if the institution offers wider choice of courses, a minimum endowment of $5,000 per student will be required. The salary schedule must be suffi-

ciently liberal to hold the services of able, experienced and well trained teachers. Adequate appropriations must be made for laboratories and libraries. Buildings must meet the needs of all educational work offered. Any marked inferiority or insufficiency in material resources may be accepted as a strong indication of unsatisfactory educational conditions.

3 The college year should cover 34 weeks of actual work, and requirements for the Bachelor degree should cover not less than 120 semester hours of instruction exclusive of all requirements for physical training. The number of departments should be sufficient to provide four years of thorough work for each student, and requirements for graduation should necessitate earnest and successful work on the part of every student.

The educational preparation or standing of the faculty must guarantee their work in the class room. The amount of work required of each teacher, the salary paid, the facilities provided are educational factors of the utmost importance.

Consideration must also be given to such intangible elements as scholarly atmosphere, academic history, connection with professional schools of high or low grade, and moral influences vitally affecting the life and training of every student.

4 In every attempt at classification or standardization, personal inspection should supplement written or printed reports. Publicity as to all material facts is a prime test of an efficient institution.

Appendix II

Plan for Standardization of College and University Biblical Departments

Class A

Test 1 The department must be placed on a basis absolutely independent of all the specialized religious activities of the institution. That is, the head of the department must be neither the president of the college, pastor of a local church, Y. M. or Y. W. C. A. secretary, nor chaplain unless the last named person also occupies a definite professional position.

Test 2 It must have at least one well trained instructor for the Biblical Department alone.

Test 3 The instruction must be on a plane with other history and literature departments, using the standard method of teaching these college subjects.

Test 4 The hours for the fundamental courses must exceed one hour a week.

Test 5 There must be at least eighteen semester hours of work offered in this department.

Test 6 If Religious Education is included in the department, at least twelve out of the eighteen semester hours offered must be in Biblical History and Literature.

Test 7 The institution must have in its library at least 500 carefully selected modern volumes pertaining to this department and adequate modern maps and class-room equipment.

Test 8 There must be an annual appropriation of funds on a reasonable parity with other regular departments having the same number of instructors.

Class B

Tests Same as Class A except—

Test 2 The institution must have at least one-half of the time of a well-trained instructor for the Biblical department alone.

Test 5 There must be at least fifteen semester hours of work offered in this department.

Test 6 If Religious Education is included in the department at least ten out of the fifteen hours offered must be Biblical History and Literature.

Test 7 The institution must have in its library at least 300 modern volumes pertaining to this department.

Test 8 There must be an annual appropriation of funds for this department equal to two-thirds that of a regular department of the same size.

Class C

This class shall include those institutions having Bible studies grouped under what is considered a Biblical Department but failing to meet the tests of Class B.

Class D

This class shall include those institutions offering in their curriculum some work in Bible but not having a Bible department.

Class E

Here are classified institutions in which there is no work in Bible offered in the curriculum.

Note.—If Tests 4 and 7 of A are the only ones lacking the institution may be classified under B.

Appendix III

Report of Joint Commission on Religious Education in Colleges

Commission representing:

a The Religious Education Association.
b The Council of Church Boards of Education.
c The Sunday School Council of Evangelical Denominations.

Recommendations:

I That colleges upon religious foundations pursue the policy of offering sufficient work in Bible, the Christian religion, and various subjects related to religious education to prepare their students for intelligent support and leadership of religious education in their home churches and communities.

II That the total amount of work contemplated as a minimum be one-fourth of a four years' college course, or, in the usual terminology of the colleges, thirty semester hours.

III That a certificate in religious education be granted to students who upon graduation have completed the work herein described.

IV That the subjects and the approximate number of hours allotted to each subject be,—

a	Bible	6 semester hours
b	Teaching Values of Bible Material	3 semester hours
c	Curriculum	2 semester hours
d	The Christian Religion	3 semester hours
e	Educational Psychology	3 semester hours
f	Introduction to the Study of Religious Education	3 semester hours
g	Teaching the Christian Religion (with Observation and Practice)	4 semester hours
h	Organization and Administration	3 semester hours
	History of Religious Education in America	3 semester hours

Appendix IV

Vocational Distribution of Graduates of Congregational Colleges Over a Period of Twenty-Five Years

We give here the major vocational distribution of the graduates of a large number of our representative colleges covering a period of twenty-five years. These lists were furnished by the colleges and are published not with the idea of making invidious comparisons but to give first-hand information as to the vocational tendencies in these schools. Some of these tendencies may be itemized as follows:

1 Twenty-five years ago very few of the graduates went into foreign missionary work, social work and teaching.

2 During the latter half of this period more have gone into foreign mission work and into social service than during the first half.

3 The gain in the number who are going into teaching is the outstanding fact about the vocational distribution in all the colleges.

4 Doubtless the ranks of those who go into the ministry have been depleted by those who have gone into foreign mission work, social service and teaching.

5 From the standpoint of total output of religious workers we must look to the larger colleges which have the larger number of Congregational students. In mathematical terms it is somewhat as follows: If 8 per cent. of the graduates of a large college go into religious work and there are 250 Congregational students in the college you will get 20 ministers, missionaries, etc.; if 10 per cent. of the graduates of a small college go into religious work and there are only 40 Congregational students you will get only 4 Congregational ministers, missionaries, etc. The church must cultivate the larger colleges.

Name of College, **BELOIT COLLEGE, Beloit, Wisconsin**
Enrollment for 1920-21, 545
Denominational Affiliation of Students

Congregational	159	Methodist	69
Presbyterian	74	Episcopalian	39
Baptist	47	All Others	95

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	23	3	1		1	2	9	0	
1897	14	4	1		0	2	3	1	
1898	28	5	2		5	3	5	0	
1899	31	3	1		2	1	6	0	
1900	41		1	1	1	3	3	3	
1901	47	2	2		3	4	7	1	
1902	34	3	2		2	3	6	1	
1903	43	3	0		2	3	7	4	
1904	38	3	3	1	0	3	10	1	
1905	44	2	1	1	2	1	9	2	
1906	44	0	1		2	0	12	1	
1907	44	2	2	1	1	0	14	0	
1908	49	0	1	1	1	0	17	2	
1909	55	4	0		3	3	10	0	
1910	57	1	1	1	2	3	13	1	
1911	59	3	2		1	1	15	0	
1912	66	0			1	2	14	1	
1913	49	1	1		3	1	5	2	
1914	61	0			1	4	20	1	
1915	69	1	1	1	3	2	21	1	
1916	63	0		1	1		18	4	
1917	53			4			13	3	
1918	48		1				19	0	
1919	49	1		1			20	0	
1920									

Name of College, **FARGO, Fargo, North Dakota**
Enrollment for 1920-21, 149
Denominational Affiliation of Students

Congregational	31	Methodist	20	Episcopalian	6
Presbyterian	17	Baptist	8	All Others	22
		No Affiliation			(Lutheran)

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	3			1		1			
1897	0								
1898	0								
1899	1			1					
1900	3			1					1
1901	1								
1902	4	1			1				
1903	10	1				4			2
1904	2	1				1			
1905	4	1						2	
1906	9		1	1			4		2
1907	9		1		1				2
1908	9						3		1
1909	4				1		2		
1910	4						3		
1911	12						5		1
1912	14				1	3	1		1
1913	19	1	1	1	3	2	2	1	2
1914	25	6	1	1		5	7		
1915	23	1	1			1	8		3
1916	26			4		2	8		4
1917	17			1		2	6		2
1918	20			2			7		1
1919	17		1				8		3
1920	15						9		1

Name of College, **DOANE COLLEGE, Crete, Nebraska**
Enrollment for 1920-21, 199
Denominational Affiliation of Students

Congregational	129	Baptist	4	Episcopalian	3
Presbyterian	10	Methodist	33	All Others	17
		No Affiliation	3		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	14	2	1			1	4		1
1897	16	1		1	2		1		6
1898	11	3			1		3		1
1899	12		1	1			2		3
1900	13					1	3		5
1901	11			1		1	2		1
1902	8						3		
1903	14				1		2	3	1
1904	19			1			8		2
1905	18	2	1				3		3
1906	14			1			5		2
1907	18						6		6
1908	16		1			1	2		3
1909	23	1		2			2		4
1910	23	1			2		5		6
1911	12			1			2		5
1912	10						1		6
1913	24	2					3		10
1914	23			1		2	11		5
1915	21	1	1	1		1	9		2
1916	21	1					8		5
1917	12				1		6		1
1918	10						5		1
1919	14		1				10		
1920	17				1		10	1	1

POMONA COLLEGE, Claremont, California
Enrollment for 1920-21, 799
Denominational Affiliation of Students

Congregational	248	Baptist	39	Episcopalian	32
Presbyterian	134	Methodist	125	All Others	103
		No Affiliation	55		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	6				1	1	2		2
1897	3		1			1			1
1898	11	1			2	1	5		2
1899	12	2				2			2
1900	17	2			4	2	4		1
1901	26		1		1	2	4		9
1902	11		2	1	1	1	3	1	2
1903	15	1	1		1	2	3	1	3
1904	23		1		2	2	2		6
1905	22				1	2	5	2	4
1906	35	2	1	1	1	2	10	1	5
1907	40	3	1	1	2	3	14	1	1
1908	48	1	1		2	1	12	1	12
1909	42	2	1	2	1	1	14	1	13
1910	59	1	1	4	1	3	15	2	10
1911	44		2	3	2	1	13	2	5
1912	48	1		1	3		11		10
1913	59		4	1	1	1	19		12
1914	60	3	4	2		2	20	1	15
1915	72	1		3	2	2	22		16
1916	79	1		5		3	27		22
1917	101	1		5	3	2	35		21
1918	72		2	2		3	27	1	12
1919	79	2	1	4		2	29	2	10
1920	84			6		4	31		7

WHITMAN COLLEGE, Walla Walla, Washington

Enrollment for 1920-21, 410

Denominational Affiliation of Students

Congregational	90	Baptist	25	Episcopalian	29
Presbyterian	113	Methodist	58	All Others	62
		No Affiliation	43		

	No. of Grads. Men	Women	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	0	0								
1897	1	0					1			
1898	2	3		1		1		2		
1899	1	1								1
1900	6	0	1			1				3
1901	7	3	1				1	3		3
1902	4	3					1	1		4
1903	8	4			1	2			2	3
1904	4	3	1	1	1	1		2		1
1905	3	3			1		1			2
1906	9	4	2		1	1	1	5	1	1
1907	10	7		2	1	1	1	5	1	3
1908	11	9		1	2	2	1	4		2
1909	13	12		1	0	1	1	5	1	5
1910	15	7			1	1	2	4	2	7
1911	11	12			1	1	2	5	1	4
1912	15	15	2			1	2	7	3	2
1913	17	28	1		6		2	11	4	5
1914	14	16	4		3		1	8	1	1
1915	18	16	1		1		2	15	1	6
1916	17	11	1		1	1		7	3	7
1917	19	20	1		1		1	16	2	8
1918	5	20	1		1		1	13		3
1919	10	23			3	1		17	3	3
1920	11	22	1	2	2	3	2	15	4	3

Name of College, **MARIETTA COLLEGE, Marietta, Ohio**

Enrollment for 1920-21, 400

Denominational Affiliation of Students

Congregational	20	Baptist	30	Episcopalian	15
Presbyterian	41	Methodist	97	All Others	46
		No Affiliation	2		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	13	3			1	1	2		5
1897	18	1			1	4	1		9—2
1898	26				4	2	3	1	8—8
1899	20	1			4		1		9—5
1900	11	3			1		1		6
1901	16		1		3	3	1		2—5
1902	22	2			1	3	3		6—5
1903	7	1			1		1		2—2
1904	9	2				1			3—3
1905	19	2					9		4—4
1906	17	1			1	2	2		6—5
1907	16				1		4		6—5
1908	18				1		6		5—6
1909	18			2		1	5		7—3
1910	29	3			1	4	5		11—5
1911	23	2			1		4		7—9
1912	30	3		1	2		9		11—7
1913	20			1	1		6		6—6
1914	21	2		1	1		3		12—2
1915	22	1				1	5		9—6
1916	29	2				1	2		18—6
1917	39					2		1	22—6
1918	32				1		10		17—4
1919	31				1		13	3	11—4
1920	38					2	15		17—3

YANKTON COLLEGE, Yankton, South Dakota

Enrollment for 1920-21, 345, of whom 168 are college and 51 academy students

Denominational Affiliation of Students

Congregational	88	Baptist	8	Episcopalian	7
Presbyterian	6	Methodist	23	All Others	47
		No Affiliation	40		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	3	1							1
1897	7	1			1		1		1
1898	5	1							3
1899	6	1			1				1
1900	8	1					3		3
1901	11	1	1		1		2	1	4
1902	8	1	1		1		3	1	1
1903	7	2					1	1	1
1904	4			1	1		2		
1905	6				1	1	3		1
1906	6				1		3		1
1907	9	2			1		1	1	2
1908	6		1			1	1	2	
1909	7				1		2		3
1910	14	1		1		2	3	1	4
1911	11				1		5		2
1912	15	1			1		6		4
1913	9	2					2		3
1914	20			2			11		1
1915	18	1			1	1	7		3
1916	20	1		1			9		3
1917	13	1		1			7		4
1918	7						3		3
1919	20	2					14		1
1920	12	1			1		7		1

Name of College, **NORTHLAND COLLEGE, Ashland, Wisconsin**

Enrollment for 1920-21

Denominational Affiliation of Students

Congregational	69	Baptist	5	Episcopalian	1
Presbyterian	13	Methodist	4	All Others	41
		No Affiliation	1		

This enrollment represents "College and Academy."

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1900									
1901									
1902									
1903									
1904									
1905									
1906									
1907									
1908									
1909									
1910									
1911									
1912	3						2		1 (Farmer)
1913	1				1				
1914	2	1					1		
1915	3	1					1		1
1916	2				1				1 (Journalism)
1917	4		1				1		2
1918	4						2	1 Home	1 (Farmer)
1919	3						3		
1920	4						4		

Name of College, **CARLETON COLLEGE, Northfield, Minnesota**

Enrollment for 1920-21, 740

Denominational Affiliation of Students

Congregational	218	Baptist	46	Episcopalian	56
Presbyterian	117	Methodist	116	All Others	138
		No Affiliation	49		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	18			4	2	2	3		
1897	17		1	1	2		4	(1 in Turkey)	2
1898	24	1		4	1	2	4	1	4
1899	32		1	3	2	3	6		7
1900	18						2		3
1901	37	1		2	2	3	4		10
1902	35				1	1	8	2	5
1903	43	2	7	1	3	1	14		6
1904	32	1	3			2	9		5
1905	40	3		2	2	1	8	1	8
1906	44	1	1	1	1	2	14		8
1907	45	2		3	4	1	10		6
1908	49	3	1			1	12		6
1909	39				2	2	9		5
1910	46		1	1	1		8		8
1911	64		1		6	1	16		10
1912	44			1	2	2	9		5
1913	55			1	2	1	8		11
1914	55		3	1	2	2	12		7
1915	74	3		3	2	2	23		16
1916	67			2	2	3	20		6
1917	81		2	2		1	22		18
1918	74		2	1	2		37		13
1919	56				2	1	29		8
1920	96	4			1	1	36		11

KINGFISHER COLLEGE, Kingfisher, Oklahoma

Enrollment for 1920-21, 139, Including Academy and Specials

Denominational Affiliation of Students

Congregational	32	Baptist	4	Episcopalian	
Presbyterian	16	Methodist	25	All Others	7
		No Affiliation	28	(or unknown)	

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896									
1897									
1898									
1899									
1900	1								1
1901	1								
1902	4						4		
1903	2						1		
1904	4								1
1905	5						1		3
1906	4			1					
1907	5	2			1				1
1908	12	1		1			5		1
1909	4				1		1		2
1910	8		1				2		2
1911	8	1		1			3		2
1912	6						2		1
1913	4			1			1		
1914	11					1	6		2
1915	6			1			2	1	2
1916	6						1		2
1917	9		1				5		1
1918	5				1			4	
1919	0								
1920	4						3		

Name of College, **RIPON COLLEGE, Ripon, Wisconsin**
Enrollment for 1920-21, 397
Denominational Affiliation of Students

Congregational	120	Baptist	17	Episcopalian	30
Presbyterian	34	Methodist	70	All Others	119
		No Affiliation	7		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering & Scientific Work	Business
1896	8	2					4	1	2
1897	10	1					4		1
1898	19	2			2	1	8		2
1899	11	1			1	2	5		2
1900	4	2					2		
1901	22	4	1	2		2	8		4
1902	6	1					2		1
1903	12	1			1	3	5		2
1904	15	1					5		5
1905	15				1	2	4		3
1906	16	3	1		1		4	1	2
1907	11	1					2		2
1908	22	2		2			8	4	1
1909	24			2			8	1	5
1910	46	1			1		17	3	11
1911	43	3			1	1	13	2	10
1912	27		1	1		1	9	1	8
1913	32	2			1	1	14	4	5
1914	34	2		2		1	9	1	10
1915	24	1		1		2	10	4	2
1916	37	3		1		1	14	2	11
1917	34	1		1		1	18		14
1918	45					2	22	1	11
1919	36	1					28	1	5
1920	38			1			27		6

PACIFIC UNIVERSITY, Forest Grove, Oregon
Enrollment for 1920-21, 255, including conservatory;
146 regular college students

Congregational	50	Baptist	5	Episcopalian	3
Presbyterian	12	Methodist	21	All Others	29
		No Affiliation	16		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896	5								
1897	3	1				1			
1898	5		1				1		
1899	8	1	1						
1900	10				1		4		
1901	9					1	5		
1902	7				1		1		
1903	6				2		1		
1904	3	1							
1905	8			1	2	1	1		2
1906	8				2		2		
1907	6					1		1	
1908	9		1		2	2	2		
1909	9						4	1	
1910	11	1			1		2	1	
1911	10		1				4	2	
1912	11	2					2		3
1913	7			1	1		1		
1914	5					1	7		
1915	14		1				7		
1916	12						5		2
1917	11	1				1	7		
1918	6			1			3		
1919	14						5		4
1920	11						9		

Name of College, **PIEDMONT, Demorest, Georgia**
Enrollment for 1920-21, 248
Denominational Affiliation of Students

Congregational	36	Baptist	79	Episcopalian	5
Presbyterian	16	Methodist	81	All Others	9
		No Affiliation	22		

	No. of Grad.	Ord'n'd Minis. in U. S.	Foreign Mission	Social Service	Law	Medicine	Teaching	Engineering	Business
1896									
1897									
1898									
1899	11			1	2	1 and 1 dentistry	2		
1900	6								
1901	16			1	1	1	3		3
1902	11	1				1 and 1 dentistry	3		1
1903	9				1		2		
1904	5						3		
1905	9						2		2
1906	8	1					1		2
1907	1			1					
1908	3	1					1		1
1909	4	1					1		1
1910	6				1		2		1
1911	1								
1912	3						1		
1913	2						1		
1914	4						4		
1915	5						3		1
1916	3						1		1
1917	5						4		1
1918	5	2		1			2		
1919	7						6		
1920	5						3		2

Appendix V

CHART 1*

A CONGREGATIONAL MEDIAN COLLEGE

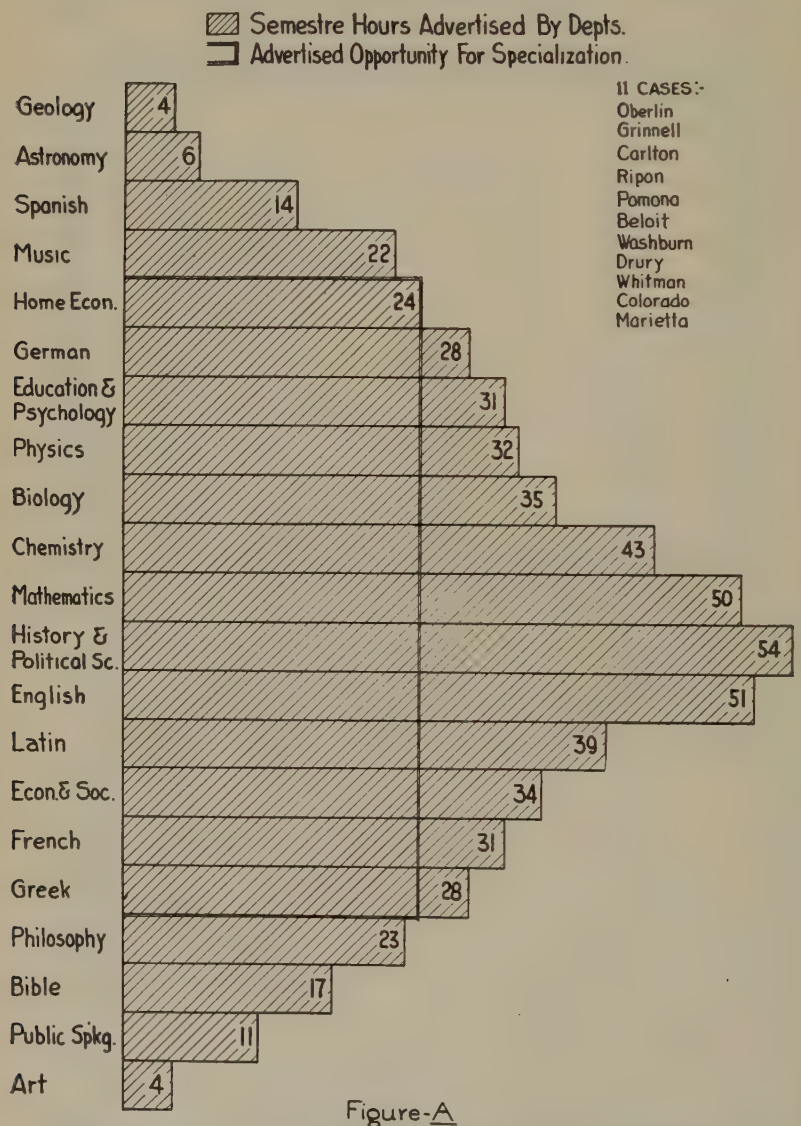


Figure-A

* These charts were the product of the Survey of the Congregational Colleges by the Council of the Church Boards of Education.

CHART 2

A COLLEGE OF 400 STUDENTS

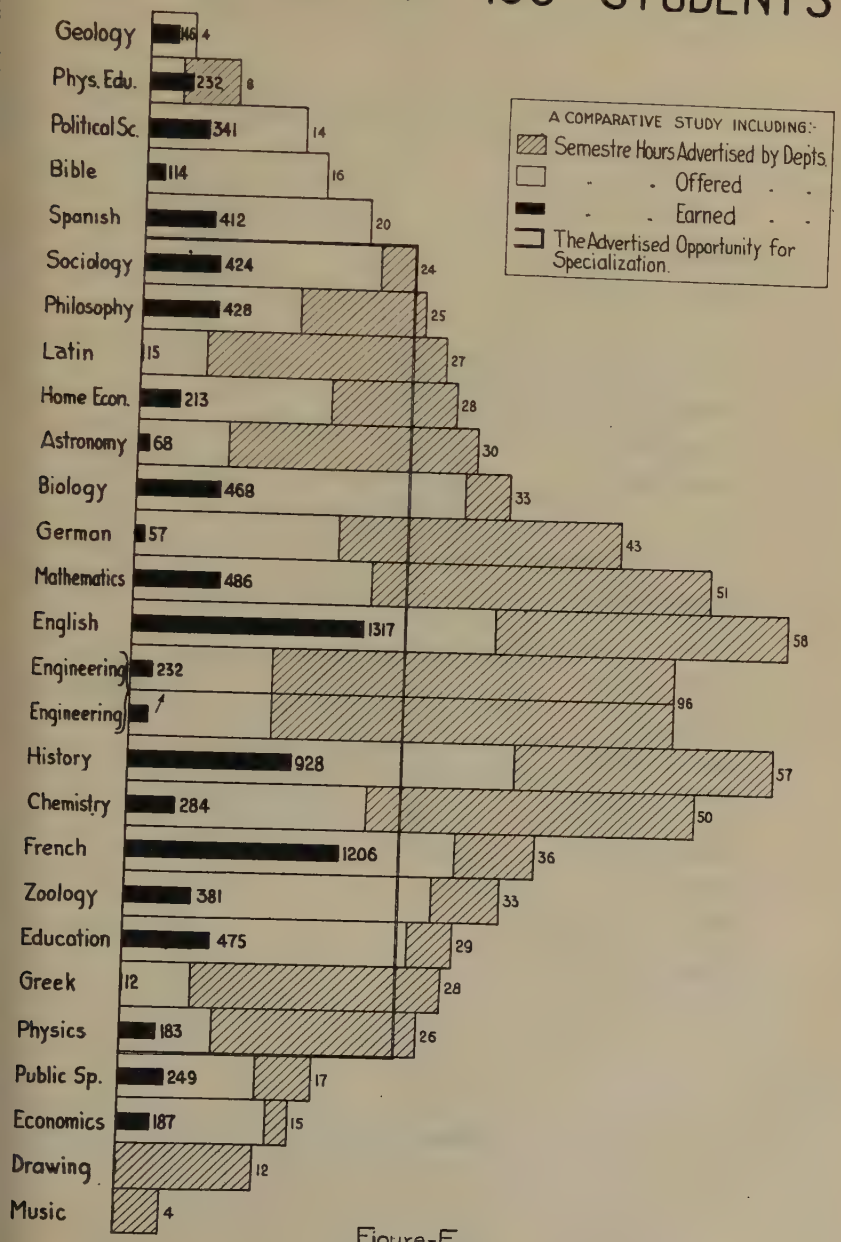


Figure-E

Illustrates "horizontal spreading" at expense of intensive development in fewer courses.

CHART 3

A COLLEGE OF 100 STUDENTS

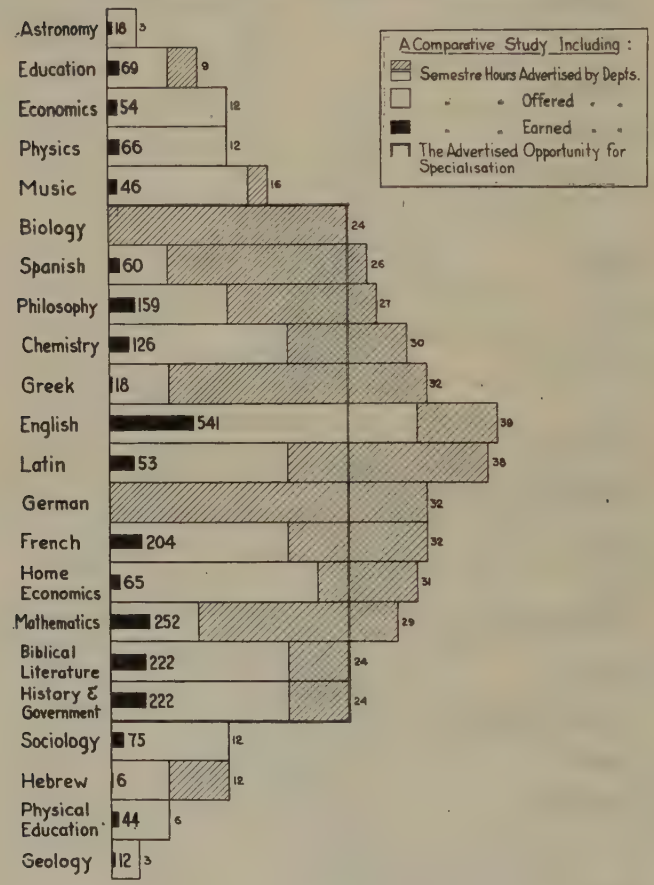


Figure-G

Lack of Students' equipment and faculty prevents the **organization of adequate courses.**

CHART 4

A COLLEGE OF 700 STUDENTS

Semestre Hours Earned By Departments.

1919 - 1920

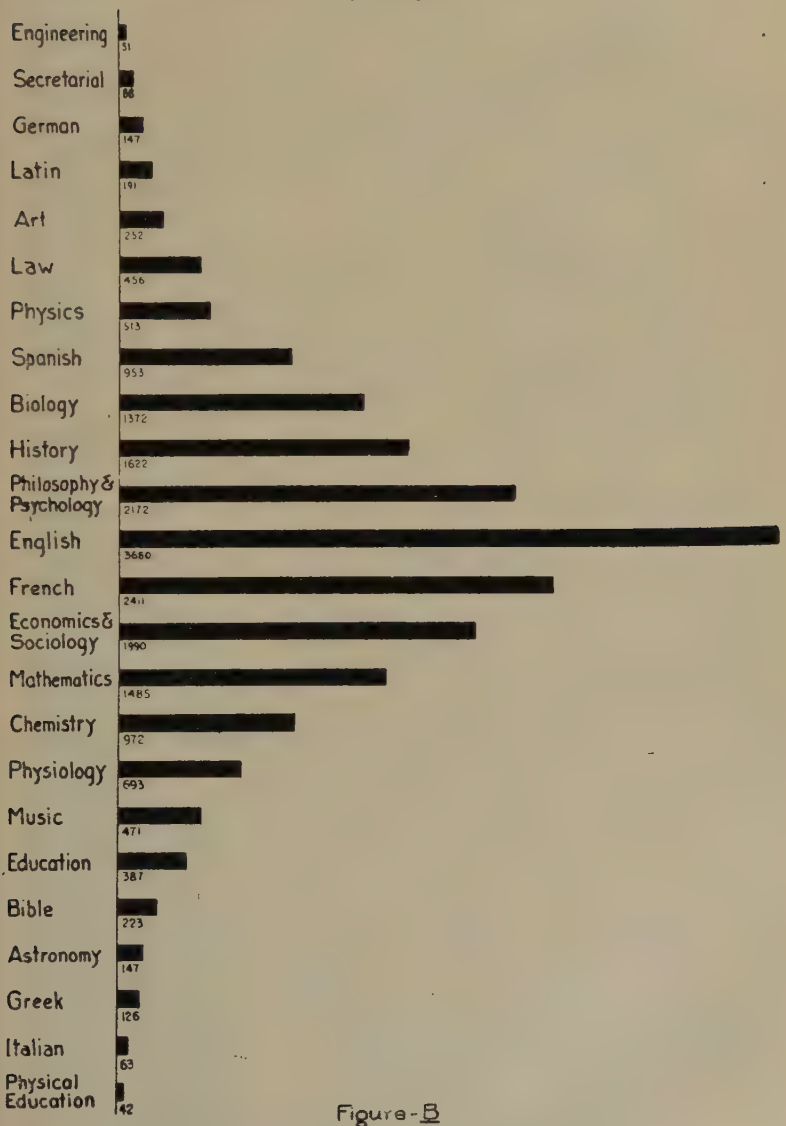
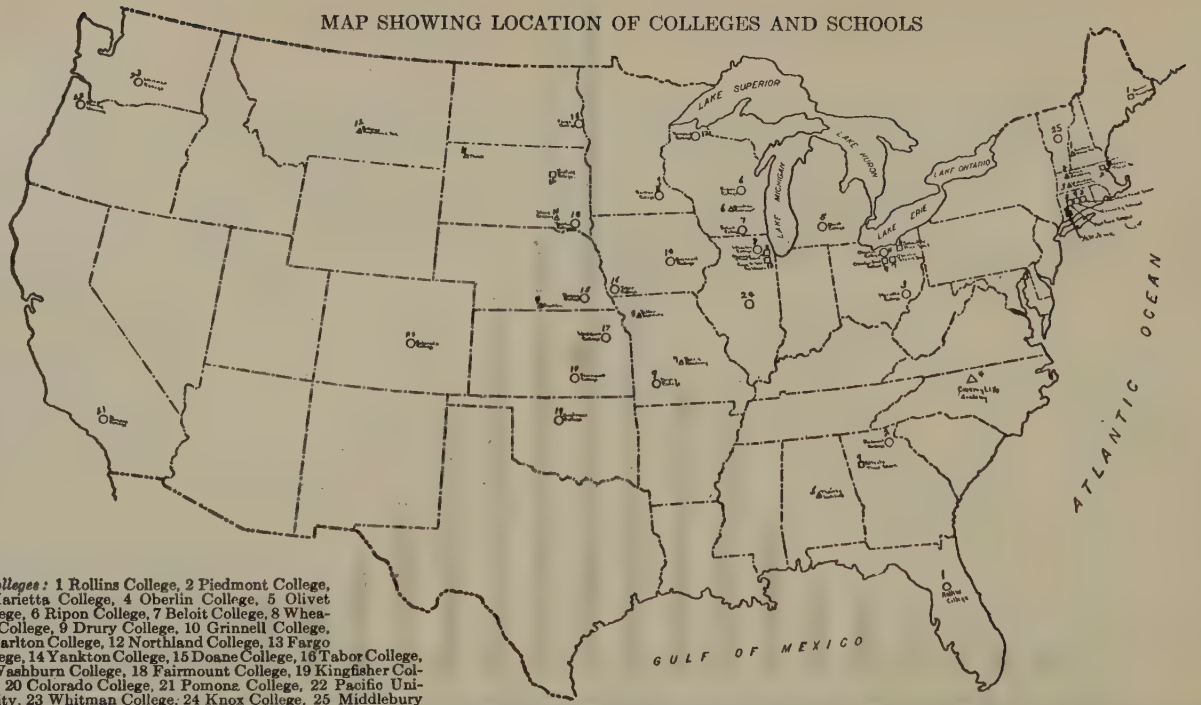


Figure-B

Indicates preference of students for modern courses

MAP SHOWING LOCATION OF COLLEGES AND SCHOOLS



Colleges: 1 Rollins College, 2 Piedmont College, 3 Marietta College, 4 Oberlin College, 5 Olivet College, 6 Ripon College, 7 Beloit College, 8 Wheaton College, 9 Drury College, 10 Grinnell College, 11 Carlton College, 12 Northland College, 13 Fargo College, 14 Yankton College, 15 Doane College, 16 Tabor College, 17 Washburn College, 18 Fairmount College, 19 Kingfisher College, 20 Colorado College, 21 Pomona College, 22 Pacific University, 23 Whitman College, 24 Knox College, 25 Middlebury College. *Secondary Schools:* 1 Kimball Union Academy, 2 Williston Seminary, 3 Country Life Academy, 4 Thorsby Institute, 5 Christian Endeavor Academy, 6 Iberia Academy, 7 Kidder Institute, 8 Franklin Academy, 9 Ward Academy, 10 Thrall Academy, 11 Billings Polytechnic Institute. *Theological Seminaries and Training Schools:* 1 Bangor Theological Seminary, 2 Andover Theological Seminary, 3 Hartford Theological Seminary, 4 Kennedy School, 5 Hartford School, 6 Schauffler Missionary School, 7 Oberlin Slavic Department, 8 Oberlin Graduate School, 9 Atlanta Theological Seminary, 10 Congregational Training School for Women, 11 Chicago Theological Seminary, 12 Redfield College, 13 Yale Seminary.

THE COUNCIL SERMON

The Ultimate God

REV. GAIUS GLENN ATKINS, DETROIT, MICH.

And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake: and after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice.— 1 Kings 19: 11, 12.

All this is part of an old story, so familiar as to need no comment. Three thousand years ago it was doubtless already worn smooth by much retelling, and the text itself has long since been worn smooth by being much preached upon. There is nothing new then anywhere in it all, save, perhaps, the need of a new recognition of its marvelous insights and a new application of its marvelous implications.

Elijah had come out of the desert on fire with a holy passion for the faith and God of his fathers. He had faced a weak king and a wicked queen and a corrupt people, and a stained and frenzied alien priesthood, and had faced it all alone. He had had his day of triumph on Mount Carmel. He had seen the altars of his enemies overthrown and the waters run red with their blood, and had discovered, even on the morning after that same day, how little had really been accomplished. He had found out that though you may slay the priests of a false religion by the sword, you cannot thereby transform the lives of their followers, and, though you may by force overthrow their outer altars, you cannot by any kind of force overthrow such altars as may be hidden in the souls of men.

All that he had done therefore seemed to have failed and he fled from the wrath of the queen, despairing and disconsolate. What follows is the story of the way in which he was recalled to himself and re-established in ways of duty and of strength. He was recalled to himself

in three ways: first of all—by being asked to take account of himself and his surrounding—"What doest thou here, Elijah"?—And second—by a truer understanding of God: and third, by the indication of immediate duty. We are always in such ways as these set free from our indecisions and our despondencies. The discovery of self, of God and of duty are the three discoveries in which life is at once emancipated and empowered, and the discovery of God is central. It is the keystone which supports the arch of our lives.

Just here is our point of departure this morning. For we, too, are weary and disillusioned. There is everywhere amongst us a sense of profound dissatisfaction with the outcome of our labor. No one may speak for vanished time, save only those who were its citizens, and might therefore become its voices. But I wonder if there were ever a time when the sense of discrepancy between the splendor of ideals and the outcome of labor was ever so sharply felt as now. This temper is accentuated by the experiences of the last seven years. We also have had our time of fire, and wind, and earthquake. We too have seen the waters run red with the blood of the slain. We, too, had hoped that after a night of storm the clear morning of a new world would rise upon us, and, lo, we and our world are still pathetically unchanged.

There is no need to dwell greatly upon all this or to follow too far the haunting sense of somehow having failed in all the better part of our desire, which is everywhere so evident. We all share it. Something of it is due to the foregrounds of our experience, more of it to forces which go deep and have been long in action. R. J. Campbell told us the other day in San Francisco that the real cause of the comparative spiritual failure of our time was due to our changed outlook upon life. We are, he said, so greatly possessed by our sense of triumphs in the region of scientific discovery and material possession as to see life only in terms of the temporal and the senses, and not at all, to quote the august Latin phrase, under the appearance of the eternal.

A thoughtful writer upon social themes has recently said the same thing in another way. We are seeking, he tells us, the values of life in action. We no longer find our satisfactions, as did the Greek in his best estate or the psalmist or the saint in the contemplation or possession of some excellence—be that excellence beauty, duty or God. We must be doing something and be hard driven in the doing of it or else we are not happy.

The end of all this is of necessity confusion. Where the joy of life is in action, with no thought of a true guide, though our action drives us far, it brings us to no true goal. Where action is uncontrolled by friendliness and brotherhood, it can issue only in wearing strife. So much is beyond debate. I would not over-emphasize all this or fail to take account of what is happy and wholesome in our common life, for there is, thank God, a saving measure of happy and fruitful living everywhere about us. None the less the more clearly heard note is a note of disillusionment and the sense of the miscarriage of high and holy passions. In all this we are blood kin to Elijah and what saved him will save us.

Discovering the Divine Method

Our time needs centrally a clearer sense of God and a clearer understanding of the divine method. For unless there be somewhere a wisdom beyond our own, and a power not ourselves, and a love for which our lives have meaning, and a purpose to which all the tides which flow through either our souls or the years conform, then we cannot live with any peace or power at all. There is no need in this presence to dwell upon that. But we do need something more than just a conventional and time worn sense of God. We need also the understanding of what is most significant in the nature of God. There is, if one dare use the phrase, an ultimate God, and yet, directly one says that, it becomes strangely misleading, for God is the same yesterday, today and forever. But our understandings of him are not the same, yesterday, today and forever. We are living in vain if we are not

constantly living with new apprehensions and understandings of God; nor are the divine methods, as far as we men may discern them, always the same. God has one method with the earth's crust and another with the souls of men. The wealth of our experience, the joy of our lives, the fruitfulness of our endeavor, will all depend then not only upon our understanding of God, but upon our understanding of what he is and how he works. A misleading understanding of God may do more harm than no faith at all.

The Divine Method

There are, in our time, as in Elijah's, two contending conceptions of the divine nature and the divine method. Elijah needed to be taught and was taught in a flaming vision that the ultimate God is not in tumult, nor passion, nor blind force but in quietness and gentleness and reason, and the communion of personality with personality; and so do we. For faith in the God of fire, wind and earthquake is much in evidence amongst us. Even the hills, which we have only to lift up our eyes to see, will teach us the fallacy of this. I stood, hardly more than yesterday, on the edge of the rim of rock which shuts in the Yosemite Valley, more deeply moved than words may suggest, but chiefly by two wonders: one at the immensity of the forces which had wrought the world upon which I looked. All that the Creator had of fire and wind and earthquake had been there in long employ. The buckling of the earth's crust had twisted and crumpled and broken and folded back the strata of the rock as a man twists a piece of paper in his hand. The very rock upon which I stood had been recast in interior fires. Those distant peaks had been lifted out of a kind of cosmic agony. The valley whose profundities opened at my feet had been worn by torrential waters acting almost through eons and their guardian domes had been shaped and polished by the slow pressure of ice acting through millenniums.

Yes, the God of fire and wind and earthquake had left his mark across all those horizons, but the second wonder was the wonder of a new beauty and peace which had

come in to possess and make its own all that aforetime had been worn and cleft and crushed. There were no sounds save the far-off music of falling waters, or the lyric note of the thrush. The floods which had worn the valley were shrunk to tremulous falling waters, which through the very immensity of their fall were beaten into mist, reaching the earth only as something diaphanous and insubstantial—no longer water at all—but only, as it were, the soul of the stream, rising again as though to seek its source, and changed by sunlight into rainbow splendors. The trees, which lifted themselves from the plateau, had grown through a thousand years of peace and the sky which arched it all was untouched by the cloud. Surely, if ever the still, small voice of God could speak through things to the soul of a man it spoke there that morning, proclaiming as distinctly as Elijah ever heard, that the ultimate God is not in wind, or fire, or earthquake, but in the gentle, the unseen, and what reaches and changes the soul.

The Quiet Forces

Wind, fire and earthquake are in the world without, only the tremors of a physical order which is entering a new stage and answering to new forces, but they are in action still in the souls of men. Ancient passions are slower dying than ancient fires and though our world be quiet, we shake its floors with our wrath. Why? Because, I suppose, there are so many tumultuous and undisciplined forces in our own souls, and because also, in our impatience, we misinterpret God himself, and build our altars to the God of force and haste, and not to the God of reason, gentleness and quiet.

All this is symbolic, of course, and we are in danger of losing ourselves in the symbols, but there is all the difference in the world between recognizing as supreme the quiet, patient, gentle transforming forces, and recognizing as seemingly supreme haste and force and violence of method. But though it be a symbolism, this symbolism of the still, small voice, it is marvelously suggestive.

The voice is the instrument of reason. The voice is word and thought made articulate. The voice is, as it were, the shuttle by whose play is woven all our fabric of friendship and mutual understanding. We cannot reveal ourselves to one another save through the voice, or what, for the time, takes its place. I cannot fully understand my friend until his voice, as a kind of key, unlocks the inward meaning of his deeds and attitudes; nor can he reach me save through some appeal of which the voice is the supreme symbol; nor can I reach or move him save as in some fashion I can speak to him, and he understand. There must be, of course, behind the voice, truth and wisdom, love and goodness, and there must be beyond the voice, something which can hear and understand, and answer, but given all this and all the transactions of life are but voices calling and answering. Voices illumine and instruct and guide and move, they quiet or inflame, they bless or condemn. I wonder if there be any greater symbol of communicating and communicable personality than a voice, or, indeed, save the cross itself, any more revealing symbol of the nature and method of the ultimate God than a voice. The voice suggests a new range of power, a new set of influences. It speaks from the inner to the inner. It operates in the region of the purely personal and does its work through some change in the soul itself. And if, in addition to this, the voice be quiet and gentle, we have the suggestion of a God who does his work in the hidden places of life, who deals with the sources of things, and who is willing to wait on the threshold of the door of our soul until he has his way with us, not by the power of his might, but by the mightiness of his loving patience.

The Effects of Quietness

If the voice of quiet gentleness is one of the great symbols of the ultimate God, and if such methods as are suggested thereby are truly divine methods, what a change it would make in our world, if we should really begin to build our altars to the God of the still, small voice and

not to the God of fire and wind and earthquake. It would lend a new value to every form of human effort. We should begin to make reason and patience and love our method. We should make far more of the transformation of life and consequently far more of all the things which really change the soul. We should not be too much in haste. We should recognize that a man is never won until he is persuaded and that until we have secured the consent of the whole man, he will always be escaping us. We should begin therefore to escape from our fret and our undue dependence upon method, and above all we should begin to be delivered from our hatreds and should come to recognize that if even God himself has set a term to fire and wind and earthquake, and, in dealing with us, his wandering children, has had recourse rather to truth and goodness and sacrifice, by so much the less can we ever accomplish anything amongst ourselves with our fires and winds and earthquakes, even though we have battleships for our tools and fifteen-inch guns to work our will. It is not in such ways as these that the Kingdom of God is to be brought into the world.

The Method of Jesus

Here, then, is an indication of the true and prevailing method of all those who seek to overthrow evil and change their time. We need not distrust the still, small voice, nor think it impotent. It is really the mightiest force in our world. For once a man's conscience is gripped and his love secured and his deeper self set free, that man becomes such a force as nothing under the stars can equal. Only the still, small voice can reach and possess the springs of life, but once you have reached and possessed these, you have the whole of life, its cities and its states, its pleasures and its palaces, its wealth and its wisdom, its laws and its governors, aye, you possess the whole. The mightiest forces in history have heretofore organized themselves around the still, small voice.

Now all this brings us directly to Jesus Christ. His life is the revelation of God as wisdom, gentleness, patience

and love. Christ had no method but the quiet revelation of personality to personality, the quiet appeal of soul to soul. There was no clamor in his life save the clamor of those who contended against him, nor the sound of any blows save as the nails were driven into his hands; nor had he any weapon at all, save the cross upon which they crucified him. And yet, in the very gentle stillness of his life there was a twofold power—the power of such a life to reveal the ultimate God—the power of such a life to transform the world—if only we shall be taught of it and arm ourselves with his weapons.

The church is the chosen instrument in all this. I would not for a moment undervalue our need of organization, method, programs, and all the other things about which we are here just now so greatly concerned. But even the church may trust too much to fire, and wind, and earthquake, though her earthquake be gentle enough and her winds tempered. That is, the church may make too much of forces which operate in haste and issue in excessive action and are tested by statistics and make a brave noise in the world when all the while her true power is in another region and she is most unconquerable when she reaches and changes men as the quiet voice of the gentleness of God.

If we are to hear the still, small voice we must listen. We have great need now of what one might call a heightened spiritual attention—a new reading, as it were, of the signs of the times, and a new listening to what God has to tell us, not in the shock and tumult of life, but in conscience and spiritual insight. Once having heard the voice we have need to ponder much upon its meanings, and above all to obey its commands. All this is not mysticism nor any giving up of duty nor any sheer reducing of life to quiet dreams. It is rather the recognition that personal ends can be reached only by personal means; that our world of human relationships can be changed only through the change of tempers and attitudes; that life can be changed only from the inside, and that, after all, the only thing that can pass the locked portals of the heart

is a voice. Twice before, the church in her clear recognition of this great truth has risked everything on the sincerity of her faith, the consistency of her life, and the sheer spiritual power of her gospel: twice before I say—once in her beginning, once in the nobler part of her reformation she has been only a voice—but the still, small voice of God. I wonder if there be not need that a third time come of a church which shall oppose the inner to the outer, the gentle to the driving, the patient to the impatient, the loving to the hating and the gift of sacrifice to the asker of sacrifices. It may be that what has escaped us down the beaten, trampled, reddened roads which we have lately followed may come to meet us if we take the other road, and that, perhaps, just here the church may become the guide to lead the world back to the God of loving, quiet, inner and all conquering things—if only so be she herself has heard the still, small voice and waits obedient before it.

THE MODERATOR'S ADDRESS

A National Educational Policy for the Denomination

PRESIDENT HENRY CHURCHILL KING

The fact that in the term of my moderatorship you asked me through the Commission on Missions to accept the chairmanship of an Educational Commission to make a wide survey of our educational problems, is responsible for the theme I have chosen for the Moderator's address—"A National Educational Policy for the Denomination." Moreover there has seemed to be no interest, needing fresh study, that more nearly concerned the Church today, and none on which I could myself more appropriately speak.

There may be said to be five aspects of the educational task of the Church.

First, the spiritual awakening and training of children in the Christian home; second, the religious education of children, youth, and the community generally—especially, of course, the children and the membership of the churches—through the Church School, whether in its Sunday or weekday classes; third, taking our proper share of responsibility for the supplementary religious education of young men and women at state universities and similar institutions; fourth, provision for a thorough training for the Christian ministry in its various forms, through well-manned and well-equipped theological schools; and fifth, the support of institutions of higher education, side by side with state-supported institutions, but free to be outspokenly Christian. These last should include chiefly colleges, but at certain strategic points in special circumstances a few academies and junior colleges.

There can be no doubt of the essential importance of every phase of this comprehensive educational task of the Church.

I.

In the first place, as to definitely religious education, my own feeling—based on the careful reports of both British and American committees—is that the war has no clearer lesson for the Church than the comparative failure of its religious education. Neither the homes nor the churches nor the schools had generally brought the soldiers of these two great Christian nations to an intelligent, thoughtful, upholding, vital Christian faith. We had failed at this point more disastrously than we had supposed. The catechetical churches are sometimes credited with better results in this matter; but I am not convinced that the claim is justified, when vital Christian faith is sought.

1. In any case, there is no church that ought not, in view of the facts brought out by the war, to review its whole procedure in religious education in the home and in the Church School; to set goals very much higher; and to form well-studied plans for the achievement of those goals. The educational pastor in some form is needed in every church, with a comprehensive religious education program for the whole community, applying the spirit of Christ in the entire community life. Christian Science, Theosophy, literalistic premillenialism, and similar movements would not have swept such numbers of church members into their ranks, if there had been anything like an adequate religious education in our churches. Horton's warning needs still to be heeded: "It is the unhappy delusion of the Church that it knows the teaching of Jesus."

But the Denomination is fortunate in having an able Commission on Moral and Religious Education carefully studying this whole problem in its widest sweep, working closely with our Education Society, and cooperating with other similar denominational and interdenominational agencies, to get steadily improving results. Our own educational commission have consequently felt that upon this point they could recommend no better procedure, than for the Denomination heartily to accept the leadership of its Commission on Moral and Religious Education, possibly enlarged; and to work as rapidly as possible along the

lines of its recommendations for constantly improving Christian training in the home and in the Church School. There is no greater obligation resting upon the Church today. We are to recognize the need and power of education on the one hand, and beware of a prostitution of it, on the other hand.

2. A somewhat similar statement might be made concerning the work among students in state universities, and similar institutions.

The high significance of this work is not to be overlooked. Something like a half of all the Congregational students now in the course of their college education are in attendance at tax-supported institutions. That is, half of our potential Christian leadership as a denomination, if it is to be certainly reached with Christian influences and specific religious education, must be definitely sought out by the Denomination in some of the ninety-two tax-supported institutions, and given Christian opportunities of a high order. The obligation here is felt by Congregationalists, not because of a narrow denominational interest, but that we may not fail in bearing our fair share of responsibility for these state university students.

In general, the tax-supported institutions are not only not antagonistic to the Christian forces gathered about the school, but are glad to cooperate in any way they legitimately can. President Suzzalo's words to ministers of religion are typical: "We must have your help. We cannot train a wholesome personality without the sustaining power of religious consciousness. Personally, I am profoundly convinced that morality is always at its best when supported by deep religious faith." There is here an admirable example of Church and State working together for a great result neither could achieve alone.

The large measure of cooperation among the various Christian agencies working in the state schools is also gratifying. For it must be recognized, that if the denominational groups at the state institutions are closely segregated, as they sometimes tend to be, an actually narrower denominational situation results than in our regular Christian

colleges. Great stress, therefore, needs to be laid upon the need of broad co-operation in the Christian work attempted at the tax-supported institutions. Dr. Kelly's statistics show that in proportion to their numbers, Congregationalists furnish an unusual number of students for college education. That of itself indicates the need and the wisdom of strongly reinforcing our work at the state university centers. Many able Congregational leaders should come from these centers.

There is already in existence a strong committee of the Congregational World Movement on this work in tax-supported institutions of higher education. That committee or a similar one should be made a standing committee of this Council, working in hearty cooperation with the Education Society and with other denominational and interdenominational agencies, constantly studying this state university work, and bringing recommendations from time to time for its steady improvement. Much of the work so done to assist in the religious education of students in tax-supported institutions, would be helpful also in planning for the constantly better religious education of students in our Christian colleges. This, in many cases, is seriously needed.

The three phases already considered of the educational task of the Church have had to do primarily with the specific religious education of individuals: the Christian education of children in the home; the Christian education through the Church School of children, of the church membership, and, so far as may be, of the whole community; and the Christian education of young men and women in tax-supported schools. Every one of these phases is vital to the life and growth of the Kingdom of God, so far as we Congregationalists are responsible for it.

Incidentally, but not without definite thought and planning, in connection with all these agencies there should be steady recruiting for the Christian ministry in its various forms, and for other kinds of Christian service, if the Church is to live and grow. This aspect, too, of the work of Christian Education has been definitely undertaken by the Education

Society, and an able man is in charge. But it should be remembered that recruiting for this service needs the steady cooperation of parents, teachers and pastors, as well as official agencies.

The study, the planning, and the supervision of all these forms of religious education belong naturally to the Education Society as already organized.

II.

The remaining parts of the educational task of the Denomination concern the support of educational institutions under Christian auspices: theological schools, colleges, and in certain special cases, academies and junior colleges.

1. There will be no difference of opinion as to the necessity of well-manned and well-equipped schools of theology, for training thoroughly for all forms of the Christian ministry.

There seems good reason to believe, as a denomination, that we have lost rather than gained ground in the thoroughness of the preparation for the ministry on the part of the average minister. Congregationalists, we are also told, are furnishing but little more than half their own leaders. Your committee feels strongly that to increase the number of poorly prepared men is only to accentuate both conditions, and to make the Congregational churches as a whole less fitted for leadership in the tasks that confront modern Christianity. One is sorry to have to say that the signs increase, which indicate that groups that scout all modern Biblical scholarship; that so far derogate from the Lordship of Christ, as to put all else in the Bible upon a level with him; and that put foremost in their teaching what Christ put last and last what Christ put first—are determined by unscrupulous propaganda and lavish use of money to force division upon many Christian churches and upon many Christian missions. The grounds upon which their propaganda is to be resisted, require for full appreciation an intelligent sense of proportion and a comprehensive grasp, that naturally go with good broad training. There is a particular and very urgent reason,

therefore, just now—for no denomination is likely wholly to escape this scourge—why we should press with redoubled energy the full college and graduate training of our ministry. This will not insure good judgment but it is likely to help.

I believe myself that the Christian ministry never offered greater opportunities for service than today. It is a well-nigh matchless opportunity. And the reasons can be definitely given, though I may not venture upon them to-night. But it is good to know that in considerably increased numbers young men are feeling this call to the ministry, and seeking admission to our theological schools for next year. The Council of Church Boards of Education, for example, reported from 20 colleges, 144 candidates for the ministry, 77 for missionary work, 14 for Christian Association work, and 68 for social service and similar work—a total of 303. Various other facts point in the same direction. We may hope that the tide has turned.

The fact that a special Commission on Theological Seminaries was appointed at the last meeting of the Council made it seem clearly best to our Commission, not to include the Theological Schools in the survey we were trying to make this year. It should be most emphatically said however, that this means no lack of conviction of the prime importance of their work, and of the necessity of strong support of our standard theological schools, historically affiliated with Congregationalism.

This leaves for consideration our colleges and academies.

2. As to academies, the steady drift of the last fifty years seems to indicate that they have a relatively rapidly diminishing sphere so far as church responsibility is concerned. When all private schools and academies are taken into account, the increase in enrolment in the private schools since 1890 has about kept pace with the increase in population, but chiefly as we shall see, on account of the increase in Catholic parochial schools. But the situation has been greatly affected by the remarkable growth in public high schools, particularly since the Civil War.

As late as 1880, according to the Commissioner of Edu-

cation, there were only 800 public high schools in the whole United States. By 1900 the number reporting to the Commissioner of Education had increased to 6,005; by 1910 to 10,213; and by 1918 the number reporting to the Commissioner of Education had become nearly 14,000 (exactly 13,951). As a matter of fact this does not include the entire list of public high schools, which in 1918, according to the Government statement, amounted to 16,300. The number of public high schools has increased over 452 per cent. since 1890. "Some concrete conception of this enormous increase may be gained when it is noted that more than one high school has been established each day in each calendar year since 1890—a high school a day for 28 years."

The comparative importance of public and private high schools in educating the youth of the nation, is shown both by the comparative number of public high schools and the comparative enrolment. In the language of the Government report: "In 1890, when the statistics of public and private high schools were first treated separately, only 60.8 per cent. of the high schools in the country were under public control. In 1918 over 87 per cent. of all secondary schools reporting are under public control. These percentages are not so significant, however, as those pertaining to the student body. At the former date 68 per cent. of all high school students were enrolled in public schools; at the latter date the corresponding percentage had risen to 91.2 per cent." That is, it should be noted, over 90 per cent. of all secondary school pupils are in the public high schools. The enrolment in the public high schools also has advanced much more rapidly than the mere increase in population would indicate. From 1890 to 1918 the total population of the United States increased from 62 millions to 105 millions, about 70 per cent.; while the high school enrolment increased from 202,000 to 1,645,000, an increase of more than 800 per cent.

This growth in the number of high schools and in high school enrolment is remarkable in view of the relatively small number served by the high schools in spite of the large increase in enrolment,—in 1918 only 1.56 per cent.

of the total population was in public high schools; in view of the relative expense—in 1918 estimated at $84.59 per student, and in view of the actually very large sums spent on high schools,—estimated for the same year at $162,875,961.

This remarkable growth of the public high schools and the willingness of the people even enthusiastically to support them, I think, show three things: first, a deepening conviction on the part of the American people that the State must regularly take on the secondary school training of its citizens to insure a better leadership; second, that the public high school is greatly valued for its democratic and unifying influence; and, third, that, in general, American parents—unlike the English—prefer to keep their children at home during the secondary school period, and so have them under the influence of the agencies of the home and of the home church. The vast majority of high school pupils in any case must get their secondary schooling in the public high school, and in most cases their parents probably do not regret it.

This situation certainly does not encourage expectation of any extensive paralleling of the public high school system by private schools. It is improbable that Protestants in any considerable number would think it wise or would even desire it even if it were possible. But at the same time it does put the problem of the moral conditions of our public high schools squarely up to the individual communities. There is indubitable evidence that these moral conditions have been often what they ought not to be; but that problem is clearly within reach of the several communities concerned; and a special responsibility is laid here upon the Christian forces in each community.

When one turns for further light to the Government figures for the private high schools and academies, it is to be noted that the number of schools reporting in 1918 is 2058,—about 1/7 of the number of public high schools. The total number of secondary school students enrolled in these schools is 158,745. Private high schools and academies reported as non-sectarian have gradually decreased. "In 1900," the Government reports, "over 52 per cent. of

private secondary schools were non-sectarian, while in 1918 only 28 per cent. of such schools were non-sectarian. In other words, there are now only about one-half as many non-sectarian private secondary schools as there were eighteen years ago, while the number of schools controlled by church organizations has increased over 56 per cent. . . . This increase has been due very largely to the increase in the number of Roman Catholic schools, and to a much smaller extent to the increase in the number of Lutheran schools. Within this period the number of Roman Catholic schools has increased from 361 to 940 and the number of Lutheran schools from 32 to 53." This means, it should be noted, that of the whole number of private high schools and academies more than 45 per cent. are Roman Catholic, and that more than 38 per cent. of the entire enrolment in private secondary schools, and more than 57 per cent. of the enrolment in denominational schools, are also Catholic.

Eleven other denominations are conducting from 19 to 99 secondary schools, the Baptists leading with 99 schools, followed by the Episcopalians with 78, the Methodists with 69, and the Presbyterians with 56. There is also a miscellaneous group of 44 schools. Congregationalists are credited with 28 schools.

One hundred and thirty-three of these private secondary schools are church missionary schools for Negroes, almost all directly denominational. These private secondary schools include also a large group, numbering perhaps from 100 to 135, conducted for profit and catering more or less directly to the patronage of the wealthy. With these, the churches as such have no direct connection, and they have no direct responsibility.

When the list of private secondary schools is thus analyzed, and the Catholic and Mormon enrolment subtracted, the total direct Protestant responsibility for pupils in denominational schools is 31,258 pupils in 519 schools. Of this responsibility, Congregationalists have 2,086 pupils in 28 schools. These 28 schools are evidently intended to include our A. M. A. secondary schools, though some probably did

not get reported. The A. M. A. itself reports 21 secondary schools for Negroes, scattered through 10 southern states. It has at present only 5 elementary and affiliated schools, although most of the secondary schools have elementary departments.

Most would approve, no doubt, of what the Association regards as its "settled policy:" "to give over, as far as possible, the task of elementary school teaching to the public school system of the south, and to devote itself to teacher training and the fitting of selected young people for race leadership." This policy probably ought to be still more rigorously carried out, until the elementary school work is entirely eliminated, and secondary schools decreased to the number that can be thoroughly manned and equipped and effectively conducted. For the chief reason for private secondary schools in the south must be to help to raise the standard of all secondary school education by maintaining something like true model schools.

Besides the A. M. A. Negro schools, the Congregational World Movement survey lists 11 other academies for apportionments from the Denomination, and this obviously does not include the entire list that might be so included.

What now is a wise national policy for the Congregational churches as to the support of academies, in view of this survey of secondary education in the country?

The reasons which might well lead the Denomination to lessen its academy load manifestly are: the remarkable development of the public high school, which is sure to go on; and in particular the very considerable recent increase in rural and township high schools, and in legislation providing somewhere in the county a good high school education for any child in the county that seeks it. A third reason is, as we have seen, that it seems pretty plain that Christian parents in general prefer that their children should be at home during the secondary school period. And if the home and the home church are what they ought to be, a fairly ideal solution of the secondary school problem ought to be thus attained. Academies, at best, can touch only the fringe of this task.

This does not mean, however, that there are no places where the maintenance of Christian academies may be justified. In the first place, the experience of a good many years seems to prove that they are justified at least temporarily as preparatory departments of a few colleges in the pioneer stage. Second, a few separate Christian academies in pioneer conditions may also be justified for similar reasons. In general, however, as the public high schools develop, these academies, too, will wisely give way. Third, something may also be said for the maintenance of a few permanent model academies to bring in certain situations, the pressure of Christian and high academic standards to bear upon high school conditions. But if they are to do this, they must be distinctly superior.

Your Survey Commission has not been able this year to include in its survey the conditions of most of the individual academies, and it has no recommendations in most cases to make at this time concerning individual schools. But in general, the statement of Miss Beam of the office of the Council of Church Boards of Education, gives the principles which must guide the procedure of the denomination in this phase of its educational task. There need be no adverse judgment concerning "secondary schools of good standing with assured income. It can also be conceived as possible that the beauty of personality in a small work of high personal quality, might contain all the ultimate values for which the school and church strive, and on that ground deserve financial support. Concerning such secondary schools, if they are modestly administered, no adverse judgment ought to be made. There is, however, a third and common condition among secondary schools maintained under denominational auspices:—a school of inferior material and educational equipment, of standards not sufficiently superior to local standards to deserve support. Such schools retard local educational conscience, and exact great sacrifice from the teaching staff which bears the brunt of their carrying on. They ought to be discontinued."

How very great the need is for concentration on the part of the churches in their educational tasks, may be seen

from one striking comparison of the Commissioner of Education. He points out that the total gifts to education in forty-six years from 1871 to 1918 (omitting two years for which data are not complete), were $677,000,000—a sum that may seem large, but is actually insufficient to maintain the present public elementary and secondary schools of the nation for one year. The cost of the maintenance of that system, for a single year, 1918, was $763,000,000. It is hopeless, therefore to talk of paralleling the general public school system or even the public high schools. On the contrary, it is plain that the churches need to concentrate on the most needy points, and the points at which the influence of the church is most required. The State may well assume elementary, secondary, technical, vocational, and professional education (except for the ministry), and schools for specialized research. The churches would best concentrate their gifts on theological schools and a reasonable number of Christian colleges and universities of high quality.

3. To turn now to the colleges. In the first place, it is to be noted concerning colleges and universities that the relative position of the privately endowed colleges and universities to State-supported colleges and universities, is very different from that of private secondary schools to public high schools. We found that over ninety per cent. of the enrolment in secondary schools was in public schools. Whereas the government statistics show that the enrolment in private colleges and universities in 1918 was 178,060, as against 112,046 in public universities and colleges. That is, more than sixty per cent. of the total college and university enrolment was in private institutions. The total cost, too, of the private colleges and universities for 1918 was more than $6,000,000 greater than for the public colleges and universities. The per capita cost, however, for the public institutions was $505 as against $291 for private institutions. And this is a vital factor, for it indicates relatively better provision for the State educated student. The present overcrowded conditions in State Universities will change all of these figures considerably.

But the statistics as a whole make it clear, that we already have a large system of private higher education paralleling the State-supported system, and have proved that it can, in large part at least, be fairly carried.

Your Survey Commission has largely confined its study of the year to the colleges; since the Commission on Missions, in their appointment of this educational commission, indicated the colleges as the first subject to be studied. In this study, your Commission has had available all the very extensive educational data gathered by the Inter-Church World Movement, and have had the further advantage of the discerning and painstaking survey of all this material by Dr. Robert L. Kelly, Executive Secretary of the Association of American Colleges, and of the Council of Church Boards of Education. Under the direction of our Commission, Dr. Kelly has made exhaustive studies of the educational situations in nearly all of the states in which Congregational colleges are critically interested, and of the curricula of all of the Congregational colleges. He has also made to the committee definite recommendations concerning these educational situations, State by State.

The first great question, lying back of Dr. Kelly's studies of individual colleges, has been: Has the college an adequate field, measured from ten points of view: total population, racial and vocational factors in population, church population (sixty to eighty per cent. of all college students come from the homes of church members), high school population, local population, centers of population, migration of students, transportation facilities, status of educational development, resources of existing institutions.

Dr. Kelly's study of the curricula of Congregational colleges reveals elements of both strength and weakness, and suggests, in particular, that the work is often too scattering, too thin in the Junior and Senior years, and not really preparing for participation in the modern world.

Dr. Arthur E. Holt, the Secretary of our Commission, has brought together in his printed report,—available for the Council—especially in its second section, the salient

facts concerning Dr. Kelly's study of the educational standards of individual Congregational colleges.

Dr. Holt has ably supplemented this discussion with the results of his own thought and observation (for he has personally visited many parts of the educational field) upon four large and vital topics: the church as a factor in the environment of the colleges; the colleges and the standards of democracy; the colleges tested by the standards required by the church; and conclusions.

I shall not repeat in this address the discussions of these reports of Dr. Kelly and Dr. Holt. The recommendations they involve—recommendations made for the first time in the light of a truly comprehensive and exhaustive survey—will be handed on to our successors in dealing with this complicated and perplexing college problem.

A year is too short a time to reach many recommendations concerning individual institutions, though the Commission have given much time to this problem. But it is perhaps not too short a time to reach some important conclusions concerning a National Educational Policy for the Denomination, especially as that policy bears upon the colleges.

The conviction has grown steadily upon your Commission that a real national educational policy for the denomination is essential, if we are to face and to meet our full educational responsibility as a denomination in the Nation. Perhaps our greatest success and pride has been our colleges. No group of colleges as a whole stands higher. But the present conditions are critical for a number of them. And all of them need far larger resources, if they are to meet the demands of this modern world.

A national educational policy is necessary, also, to make our Christian colleges much more influential in the States in which they are, and in the Nation at large. Scores of denominational colleges hardly exert an appreciable influence at all. They fail to get the intellectual respect of even the small number who know their work.

Such a national policy, too, is needed to make the relations of the Denomination and the colleges much closer,

more sympathetic, and more mutually helpful, while both are left free.

Several questions are involved in such a national educational policy: Ought the Denomination to take on much more seriously its obligations for college education? If so, can it afford to go on in a haphazard fashion, allowing the planting and developing of institutions to take place almost accidentally? Or should the Denomination make sure that its national policy is so comprehensive and well-thought out, that it will insure our ability to carry our full share of the higher education of the nation?

This involves further questions; first as to our own schools: are there any that ought not to continue, the quality of whose work or whose location is such as for various reasons not to justify their maintenance? Are there any whose work should be contracted, in the interest of both quality and efficiency? Should some of these schools study more carefully to meet the needs of their immediate environment? In general, should the colleges have more individuality? In none of these cases, it should be noted, is the question primarily one of size, but of quality, of efficiency, of doing what is pretended, of giving the kind of education Christian parents have a right to ask.

Even more important and deep going in some situations is the question of greater co-operation among denominations. The different denominations have been forced to face on the foreign missionary field the necessity of pooling their resources if the Christian schools there were to achieve a growing importance side by side with state education. A precisely similar question must be asked at home: For example, can we get the Christian colleges of a State to act in some fashion as a united force? Should a number of denominational colleges be federated or even merged, to make one strong, effective and largely influential, Christian college, in place of several weak, ineffective, and uninfluential colleges? Such co-operate efforts with Baptists and Presbyterians already seem possible. But there are some States in which the Christian colleges are so completely overshadowed from practically every point of view by the

State institutions, as to be doomed to comparative failure. The churches have no right to be satisfied with that condition of affairs, if they are to take the responsibility for college education at all.

The whole logic of the educational situation of the country, thus, your Survey Committee believes, calls for a national educational policy, that shall include as one of its main objectives, the maintenance of a reasonable number of Christian colleges, of the finest quality, and of outstanding influence, side by side, with the great State Universities and other tax-supported institutions. Less than that will not do in the end if the Christian college is to be the power it ought to be.

In attempting their part in such a parallel system of higher education—at least so far as colleges of arts and sciences are concerned—the Congregational Churches are entirely unmoved by any spirit of antagonism to the tax-supported institutions. On the contrary, they rejoice in the strength of the tax-supported institutions which as we have seen, they must in any case use at repeated points; and they rejoice in the generally hearty co-operation of the state institutions with the Christian forces which gather about them.

But the churches believe that the private colleges and universities have together rendered a very large service to the nation; and that it has been better both for the nation and the state institutions themselves that the higher education has not been all in the hands of the State. Leland Stanford probably did more for the State University of California when he founded a heavily endowed rival university, than if he had turned his whole twenty millions directly to the State University. As a student of education in India, I could not avoid the impression that the government universities themselves would immensely profit by the presence of some other privately supported great universities like Harvard and Yale, sharing in the degree-conferring power. Count Okuma evidently has had the same feeling for Japan, in his determination to build up

Waseda University within a few miles of the Imperial University at Tokio.

The private institutions should be held to as high and solid standards as the public. But it is not desirable that all our higher education should be of the same type. And particularly in liberal college education is it earnestly to be desired, that there should be colleges distinctly Christian in spirit and purpose. For no institution of learning can minister to the whole man, which, by its inevitable limitations as tax-supported, cannot permeate its life and teaching with the great facts and spirit of religion. It is the high privilege of the Christian college that it has this liberty, within its educational processes,—that it can recognize religion as a legitimate and inevitable part of the nature of man; and so bring its students to a personal sharing in all the great intellectual and spiritual achievements of the race, —not only in the scientific spirit and method, in the historical spirit, in the philosophic mind, in esthetic appreciation, in the social consciousness, but also in religious discernment and commitment. All are imperative, and none can be substituted for others.

The churches then are greatly concerned in college education of the Christian type. First, because it believes that the education of the whole man can only be so given, and it covets for its children the breadth of all the great values. In the second place, the church needs the Christian colleges to help, in particular, in the college training of its ministers and teachers. If the colleges are at all what they ought to be, the intellectual values will not be sacrificed to the spiritual, nor the spiritual to the intellectual; and they will be at least the natural training schools for a large part of the ministers and teachers of the Church.

But if I read the Congregational consciousness aright, it does not desire in its colleges a narrow denominationalism. It would rather support a broadly Christian college, that has an appeal to all denominations. It does not desire to herd all Congregational students by themselves, nor that all teachers should be of the same stripe. Congregationalism believes in individuality, in mental and spiritual

independence on the part of the individual, even for the very sake of mental and spiritual fellowship among men. It will be no narrow standard, therefore, to which the Congregational Church will call its colleges.

But if it be granted that the Denomination should take on much more seriously the cause of the Christian Colleges, and that a comprehensive, well-thought out National Educational Policy, especially as concerns its educational institutions, is called for, how can these results be best achieved? In the course of the year of its investigations, your Commission has been gradually led to a definite recommendation upon this point, which we believe, if adopted by the Council, may mean great gains both for the Denomination and for its educational institutions, and especially for all the work which together they undertake. Our Educational Commission joins, therefore, with the Commission on Missions in recommending the creation of a Congregational Foundation for Education, distinct from the Education Society, which has in hand the broad interests of religious education as such.

To this Foundation should be specially committed all the interests of the denomination for higher educational institutions—particularly colleges and theological seminaries; including in its scope, however, such work as the Denomination continues to do for secondary school education The Foundation would be related to the American Missionary Association, for example, in its higher educational work, in much the same way in which it would be related to the boards of trustees of other educational institutions, which from time to time it might seek to serve.

Most essential of all, the Foundation should have at its head a man of such proved and high educational capacity, that he would be voluntarily welcome as an expert consultant in difficult educational situations, all over the country; and could little by little iron out such conditions to the great gain of all concerned. Important questions of delimitation of task, of courses of study, of size of faculty and budget, of relations to environment and to other institutions, belong here.

Under his supervision, too, the whole field of our educational institutions in themselves and in their relations to other institutions, should be scientifically surveyed—carrying farther the large work of this kind already done by Dr. Kelly under the present Commission; and inferences should be drawn and should be applied as conditions permit—so providing steady growth in efficiency and achievement.

The President of the Foundation would be thus the natural educational leader of the Denomination, persistently educating both the churches and the educational institutions to a deeper sense of the greatness of their possible service to the Nation and the world.

The recommendation proposes a permanent Foundation, able also to help financially; first, through current funds raised from year to year, in which the Churches become a kind of living endowment, in much the same way as many alumni of colleges become living endowment for them; and second, through the gradual building up of a permanent endowment fund of perhaps ten millions, to be held and administered for the Churches by the Foundation.

In the name of the Denomination, the Foundation, with its educational fund and income, would be doing for its educational institutions the same kind of thing that the General Education Board is doing for colleges generally, but from a distinctly Christian point of view. The method of the Foundation has been pretty well proved out. With its income regularly applied according to definite standards and principles, it would exert an influence, without compulsion, but persistent and far reaching, and far beyond the influence of the same amount of money given outright. This method of the Foundation would also greatly increase the educational influence of the Denomination.

In none of the great general Foundations are distinctly Christian ideals and standards brought to bear. And in several large cities, Foundations are growing up modeled on the plan of the Cleveland Foundation, which selfishly confines its gifts to the city of its birth, and recognizes no obligation to the surrounding country to which it owes its

wealth or to the nation as a whole. Where would Western education now be, if all the New England cities had acted on this plan in the years past? In the light of both kinds of Foundations, the Christian Churches need to bring their influence to bear upon education, side by side with the more general Foundations, and in a similar way. Your Commission believes that such a plan would greatly increase the influence of our own Denomination both with the colleges historically affiliated with it, and with the country at large. It hopes it may be able to hand on its tasks and its data to this new and great Congregational Educational Foundation, which is to be. For by some such plan the Denomination is most likely to maintain and increase its notable educational service both to the church and to the Nation.

MEMORIAL ADDRESS. HUBERT C. HERRING.

REV. CHARLES FRANCIS CARTER

At the Kansas City Council, when the office of the newly created Secretaryship was to be filled, several speeches were made in nomination of one man. I had never met this man, so obviously and unanimously the choice of our churches. I listened with eager interest to what was said in his behalf, the enconiums passed upon him, so unreservedly, albeit with discriminating judgment, and I wondered, as we are apt to wonder, if it could all be true and if there were such a man among us, so competent, so brotherly, so fitted for this new station. I wondered, in case I should ever know him well, if I, too, could think and speak in such terms, with sincerity and without detraction or reserve.

Strangely enough, and all too sadly, this memorial hour is to yield the answer. Sometimes it happens that after a friend has passed from sight, an artist paints a portrait which is hung upon the wall in a familiar place where the friend has lived. If it be a speaking likeness, it is a welcome reminder; yet there is hazard attached to it, for if the portrait distorts the features or misrepresents the character only by a slight degree it tends thereby to blur the keen edge of memory and gradually to displace the image in the heart, substituting the approximate likeness for the indelible impression within.

I dread the drawing of a line that should be false to the character I have known. Yet I would share the impress he has made on me, and let only those lines stand that are confirmed by their counterpart within your minds and hearts.

Our commemoration of Dr. Herring as Secretary of the National Council is of the man and his work,—the work disclosing the man and the man embodied in his work. The relation was close and vital to a marked degree. The channels of his official duties were the arteries of his being. They felt the impulse of his soul.

The labors of this modern apostle were exceedingly abundant,

measured simply by the multiplicity of them and the strength and time involved. In the first twenty months he traveled approximately sixty thousand miles and was away from home one-third of the time. He went where it seemed he could be useful. A year ago in June, in the midst of preparations for the International Council, he took a journey of three thousand miles, mainly to give two addresses which he had promised to give at some time and did not see otherwise when he could work them in. It was just like him not to consider himself. He accepted responsibilities almost as one takes a gift. He was a pack-horse for work and was continually taking on new burdens without question or demur.

To enumerate what he accomplished in these seven years would require a lengthy catalog. He did comparatively little alone,—I think he would like to have us say that,—and yet he did a vast amount in co-operation. His mark is writ large on most of the official action of the Council. Its decisions often were based on his judgment; its resolutions not infrequently were shaped by his hand; the action of its commissions was colored by his counsels. His mind pervaded the collective mind of our growing fellowship. Our records are his record.

This, I judge, is precisely what our Congregational fellowship, pround of its independency, wanted. We looked for a man of foresight whom we could follow, a leader whose initiative we could re-enforce, a counsellor whose wisdom our deliberate judgment would confirm. He usually had his way but it was because it proved to be our way. As in the use of his own mind he deferred to the higher will and wisdom, so he looked for the same credential in the judgment of other minds. He was as far removed as possible from being an ecclesiastical politician. One cannot imagine him trying to secure votes for any measure simply because he favored it. He did not try to run the machinery of our denomination. He believed in it. He helped to build it. He wanted to see it in good running order and he wanted it to run efficiently, but above all he wanted the churches and the men of our churches to run it.

This unwillingness to pervert or in any way unduly to exalt

his office has seemed to me significant of his attitude, creditable alike to him and to our fellowship. An instance may give point to it. On the way to the meeting at Columbus it occurred to me that while Dr. Herring and I had frequently canvassed the entire program, trying to forecast what might be needed and passing on innumerable details, never had there been mention between us as to who was likely to be moderator or whom we would like to see in that place. The highest honor in our body was utterly free from manipulation on his part.

He was a big man, in body, mind and soul. His physical presence was impressive. He moved to his tasks rather leisurely, without undue hurry or bustle, in the office frequently humming or quietly whistling, yet with an impression of capacity. His mind was exceedingly capacious. It was widely open to information, to suggestions, and especially to calls for aid. Over its portals might have been written, in token of his gracious attitude, What may I do for you? He had "a heart at leisure from itself," not only "to sympathize and soothe," but especially to get at the brotherly business at hand.

His habitual mood was that of spiritual hospitality. Into the receptacle of his gracious personality you might bring any genuine human concern. Straightway a considerable reaction would be set up and a factor from his inner life would be added to your own. The problem brought to him entered at once upon a process of friendly solution. In his own person he was a solvent of many interests and concerns, and there was always room for one item more.

Within this hospitable exterior there was a body of regulative thought which gave to his judgment the savor of a supreme court decision. It was a reasoned judgment, based on established principles and rendered with a conviction ready to defer to the logic of events. With all this hospitality toward others' needs, one could not observe him closely without being impressed with the grave sense of responsibility that lay at the center of his readiness to serve. He was not a man to be worked for ulterior purposes. The promoter of some pet scheme was liable to fare ill at his hands. Often he constituted a sort of brotherly court of appeals, in his own person; the case

was not to be closed until he had rendered his decision and contributed his part. His business was to contribute something out of the capacity with which he had been endowed.

With all this readiness to be of service, this aptitude toward other men and their appeals, he was a man of strong initiative. His policy as a master-builder in the Kingdom rested upon firm and deep foundations, while the plumb-line was clear to his sight by which the living stones in the wall were to be laid.

Nothing seems to be more pertinent to the present occasion than a brief review of the ideas and principles that were structural in the mind of this Christian statesman. He was Congregational to his heart's core. The Pilgrim principles had wrought their contagion in his soul. He was a lover of freedom. Immunity from human dictation meant to him a compulsion from on high. Cut the cord of bondage to men and the soul springs to its orbit where it welcomes the constraint of God.

This conviction, this passion, was the mainspring of his being. It made him the Christian he was; it made him the Protestant he was; it made him the Congregationalist he was. He believed that in our order the principle is central that renders the divine initiative constantly available in human conduct. His insistence on the freedom of the soul was reliance on the Spirit of God. In his mind, freedom must be ever coupled with fidelity. Such freedom was bound to create a vital fellowship between men. God is self-consistent. His Spirit cannot fail to unify. Hence our leader expressed this sentiment oftener than any other, for he revelled in it; "the surest way to bring men together is to give them full liberty to go apart." Unconstrained by human conduct they would surely, soon or late, find themselves under the compulsion of God drawing them to Himself and hence nearer each other. Congregationalism for him meant the outworking of an eternal principle. His denominational loyalty was no narrow sectarianism but allegiance to a fundamental requirement of the universe.

It was also a confident adventure in democracy. Dr. Herring regarded the organized development of the free churches as an instance under still more favorable auspices of the attempt made in the political union of states. The principle he held to

be valid for all human organization. What field could be more favorable than that of the church where the individual has come to conscious and avowed dependence on the divine spirit. The political experiment has its pioneer in the church. Men of God who are confessed members of a theocracy by that fact are rendered competent to found and maintain a genuine democracy. The free churches have at once a signal opportunity and a grave responsibility to demonstrate the effectiveness and harmony of their collective life, the validity of the Pilgrim principle. It was under the glow of this conception that at Grand Rapids he spoke of that "universal Republic of God, whose capital is a cross-crowned hill, whose law is the spirit of the child, whose industry is the service of the race, whose prizes are joy and peace, and whose hopes stretch past the black shadows of age and the grave—that Republic stands untouched by the flames."

He had the faith of leadership, both within the church and by the church within the nation, because in the loyal and faithful soul God Himself has most direct and vital connection with the affairs of men. How worthy this conception of being stressed and amplified throughout our entire communion everywhere, especially in the pulpits of the land.

The same idea ruled his thought as he so earnestly faced the reunion of Christendom. Nowhere shall we miss his counsel more. To every movement promising to promote this end he gave his sympathetic attention, and notably to the Council on Organic Union, whose recommendations still bear the mark of his wise and far-seeing contribution. His catholic mind felt the spur of conviction that only as we understand another's point of view shall we be able to include that within our own. "The unity for which we pray can only come through a hard-won ability to understand the value of positions other than our own." The final position must in spirit be comprehensive of all the truth there is. "We are trying not to shut anybody out of anything and to let everybody into everything."

Closely associated with these Pilgrim principles was another, distinctly modern in its statement though eternally operative, which firmly gripped his mind. Every organism must give

proof of its vitality by its power to reproduce. For Dr. Herring this meant Evangelism. The church must propagate its own kind. The vitality of Christianity must perpetuate itself. Nothing, I believe, pressed more urgently upon his heart than this fundamental necessity. One of his earliest official acts was to arrange a conference with the Commission on Evangelism and other men of like mind and out of that conference to release the impulse that notably quickened this sense of responsibility for awakening personal decision. This resulted in definite gains throughout our churches. The fact that he felt the urgency of this principle in terms of spiritual biology shows how far removed he was from the merely spectacular, specious and sentimental. He would not trick men into the Kingdom but he believed in the new birth of the human soul under the Spirit of God.

Under the compulsion of these principles, which he so clearly grasped and so devoutly loved, our Secretary took upon his broad shoulders the manifold tasks of his office in a spirit that beautifully fused the outward detail with its inner impulse. Laborious hours, protracted work, burdensome details, irritating hindrances he knew and met in abundance, yet he met them as one who by these very things was giving evidence of the cause dearest to his heart. Hence he would say, "If one is to work, it is a comfort to have something worth working for." His heart glowed as he exclaimed: "To wrestle with the hard tasks of organized life until democracy comes to its own as the organ, not only of freedom and fraternity, but of abounding service to God and man—if anyone wants a better calling, let him go and seek it. But he will go alone, so far as I am concerned." Seldom do the fires of enthusiasm burn with such steady glow in the midst of exacting duties. In him the energy of high motive transformed and redeemed the prosaic task.

Serious minded he was, though not over-serious. His self-estimate was singularly sane and conspicuously modest. He was eminently lowly minded. Competent in affairs of significance and scope, he did not hesitate at the difficult undertaking. With a conclusion once wrought out in his own mind, he was

positive, persistent and persuasive, yet even when the project was dear to his heart, he was tolerant, patient and open-minded. He fought with no arbitrary weapons. He fought, nay, rather, he builded in reliance on the deep forces of the universe, on the convincing power of reason, on the cogency of justice, on the gravitation of the common will toward what is wise and right, and so he could afford to let the cause maintain itself, he being for the time its contributory spokesman.

Out of his large-mindedness toward truth, coupled with his lowly-mindedness toward self, was born his gift of gentle humor. Its reactions were evoked ordinarily by some personal trait or human happening. His was not the flash of witty intellect so much as the lambent play of observation noting the curiosities of his kind. His was not the mind to say "What fools these mortals be"; rather with a touch of kindly detachment, "How interesting these mortals and at times how curious!" Yes, and at times, in truth it must be said, they aggravated him, not so much because of what they might have done to him as because of what they were.

The atmosphere of his personal presence was unfavorable to what was spiritually alien to his character. Pretense, self-seeking and pride did not thrive in his presence. He was keenly appreciative of others, yet he rarely spoke to them in compliment. He would conserve their humility with his own. It grieved him to see unworthy qualities in men otherwise good and great, and to a degree it made him indignant. Deflections and perversions of spirit in eminent men were peculiarly abhorrent to him. Such men were sinning against light. Although, when constrained to an unfavorable estimate of other men, he was somewhat prone to affix a label bearing a character discount and afterwards to refer to the label, yet his love for the brethren far exceeded his recognition of their foibles and his consideration for others was well-nigh boundless. His outgoing mail was often heavy with personal letters, not officially required, that carried a touch of cheer to many an obscure heart.

In 1911 the annual meeting of the Home Missionary Society was held in San Francisco. He had been looking over the list and found the names of five who had served over forty years.

"Let's have it out there so they can come to one more meeting before they die." For many a soul he was like the shadow of a great rock in a weary land. To many of us he is an abiding personality still. He was strong in friendship. The "friends he had and their adoption tried he grappled to his soul with hoops of steel." His heart glowed with a brotherly pride in their accomplishments. Of a notable address before the Council, with a trace of pride such as a father might feel, he exclaimed, "He never slipped a cog!"

In his judgment of others he was not without his limitations. Certain unworthy characteristics were so foreign to himself that they were peculiarly obnoxious to him. They were a spiritual offense. He was not unaware of this tendency and earnestly set himself that it should not interfere with his fair treatment of men. The obvious effort to overcome was at times as humorous as it was creditable. On one occasion he was being urged to a course of action which he was reluctant to take. At length he assented and with a characteristic pursing of the lips exclaimed, "Well, I'll try to be good." There was humor in it but more than that. It was the simple heart of a child whose chief business was to overcome. Often his whimsical humor saved him: "If so-and-so persists, I shall remind him that my Simian ancestry looked down on his with infinite disdain."

His quality appears with its own strong emphasis in the reports he has given. They are like state papers of a prime minister in the Kingdom of God. Beyond the face of their value in his lucid statement of them is the light they throw on the character of the man and the nature of his work. As has recently been said of another, "He transformed routine duties into creative activities." Because of the vital connection between idea and deed his work abides and the inspiration of it is a living power still.

In his going we have suffered a great loss, a loss neither desired by man nor, I venture to believe, directly willed by God. It was a miscarriage in the universe, and the God of infinite pity looks down upon us with sorrow as well as with compassion. We needed him. Our churches would be stronger in

the bond of his brotherhood. He enriched our fellowship. He was a tower of refuge in our midst. My own heart instinctively ran in the vein commemorating one still greater, yet the feeling was the same:

> "He went down,
> As when some kingly cedar,
> Green with boughs, goes down
> With a great shout upon the hills,
> And leaves a lonesome place against the sky."

And yet where were the loss had there never been the gain. By the shadows we may trace where the sun is shining. By these appraisals, made in honor and affection, we are drawing nearer to God in his spiritual workmanship, discerning something of the method by which he redeems the earthly clay and sensing more vitally the worth of the soul. The divine possibilities of human nature are being revealed continually. With a race of men like Herring how fair the world would be and how easy to build it to the fashion of our soul's desire—yea, according to the pattern shown us in the mount. Such citizens as he would constitute a city of God. Is not that the meaning which the Master Builder would have us see in such a life?

CONGREGATIONAL NATIONAL COUNCIL

Nineteenth Biennial Meeting

First Congregational Church

Los Angeles, California, July 1-8, 1921

PROGRAM

(General Topic: The Spirit of Christ Organizing the World.)

Friday, July 1

4.00 P.M. Call to Order by Retiring Moderator, President Henry Churchill King.
Devotional Service.
Business Session.
7.30 Service of Worship and Praise.
7.50 Greeting and Welcome, Rev. Carl S. Patton, Pastor First Congregational Church, with Response by the Moderator.
Address of Retiring Moderator, President Henry Churchill King.
Address, The Challenge of the Ministry for the Coming Age, Dean Charles R. Brown.

Saturday, July 2

9.00 Business Session.
9.30 Devotional. Address: The Christian Dynamic, Rev. John Gardner.
2.00 Business Session.

Sunday, July 3

10.00 Communion Service. Conducted by Rev. Harley H. Gill, Stockton, California, and Rev. Charles C. Merrill, Burlington, Vermont.
11.00 Council Sermon. Rev. G. Glenn Atkins, Detroit, Michigan.
3.00 Social and Industrial Questions.
Address: The Industrial Program of the Churches, Rev. Worth M. Tippy, Secretary of Social Service Commission of the Federal Council of Churches.
Address: Dr. Charles R. Brown.
7.30 Song Service.
7.45 Address: Memorial to Dr. Herring, Rev. Charles F. Carter, Hartford, Connecticut.
8.00 Greetings from the Kumiai Churches. Rev. N. Yonezawa, Pastor of the Congregational Church, Kobe, Japan.
Address: Disarmament. Rev. Hugh Elmer Brown, Evanston, Ill.

Monday, July 4

9.00 Business Session.
9.30 Devotional. "Alive Unto God" in the Life of the Nation. Dean Edward I. Bosworth.
11.00 Evangelism for Today.
Address: The Need of Evangelism. Rev. R. E. Brown, Waterbury, Conn.
Address: Our Program of Evangelism. Rev. W. H. Day, Bridgeport, Conn.
2.00 Automobile Trip to Claremont. Visit to Pomona College. Music in Bridges Hall.
6.30 Dinner in the College Gymnasium. Address: The Ampler Vision.

Tuesday, July 5

9.00 Annual Meeting of the Congregational Educational Society. Dean Charles R. Brown, President, presiding.
9.45 Annual Meeting of the Congregational Publishing Society. Dean Charles R. Brown, President, presiding.
10.30 Devotional. "Alive Unto God" in the Life of Every Man. Dean Bosworth.
11.00 Annual Meeting, The Congregational Home Missionary Society, The Congregational Church Building Society, the Congregational Sunday School Extension Society.
12.45 Theater Meeting—Address—Secretary James L. Barton.
2.00 The Church Extension Boards (*continued*).
5.00 Council Business.
7.45 The Church Extension Boards (*continued*).
President's Address: Rev. Rockwell Harmon Potter.

Wednesday, July 6

9.00 Business Session.
9.45 Devotional. "Alive Unto God" in the Life of Suffering Humanity. Dean Bosworth.
12.45 Theater Meeting. Address, Rev. H. H. Proctor, Brooklyn, N. Y.
2.00 Annual Meeting of The American Missionary Society. Rev. F. J. Van Horn, Vice-President, presiding.
5.00 Council Business.
7.30 Service of Song.
7.45 Address: The Frank and Fearless Facing of Present Day Race Problems, Rev. J. Percival Huget, Brooklyn, N. Y. Address: Rev. W. N. DeBerry, Springfield, Mass.

Thursday, July 7

9.00 Business Session.
9.30 Devotional. "Alive Unto God" in Jesus Christ. Dean Bosworth.
10.00 The Significance of Hawaii for the Kingdom of God. Addresses by Rev. Henry P. Judd, Rev. H. H. Kelsey, Rev. Albert W. Palmer.
11.35 The Bible Society.
11.45 The Church and the Seamen.
12.45 Theater Meeting. Dean Charles R. Brown.
2.00 Some Modern Church Methods.

The Community House. Rev. J. A. Richards.
The Sunday Forum Idea. Rev. James F. Halliday.
The Pawtucket Civic Theatre. Rev. J. D. Dingwell, Pawtucket, R. I.

3.30 Address: Present Day Problems in Religious Education. Professor C. E. Rugh, University of California.

4.00 Address: A Program of Religious Education in the Local Church; and report of Commission on Moral and Religious Education. Professor L. A. Weigle, Yale University, Chairman of Commission.

5.00 Council Business.

5.45 Young People's Supper and Rally.

7.30 The American Board of Commissioners for Foreign Missions.

Friday, July 8

9.00 The American Board of Commissioners for Foreign Missions, (*continued*).

2.00 The American Board of Commissioners for Foreign Missions, (*continued*).

4.45 Council Business.

7.30 Devotional Service.
Theme: Christian Internationalism.
Address: Rev. Frank C. Laubach of Mindanao.
Address: President William Douglas Mackenzie of Hartford.

WOMEN'S MEETINGS

Tuesday, July 5

Luncheon, Congregational Woman's Home Missionary Federation, The Ebel Club-house, 18th and Figueroa Streets.

Wednesday, July 6

9.30 Meeting Congregational Woman's Home Missionary Federation, Mrs. Timothy Harrison presiding. Greetings from Mrs. Carl S. Patton, Mrs. Williston Walker and Mrs. M. W. Mills. Addresses by Mrs. F. W. Wilcox, Miss Miriam L. Woodbury, Miss Stella Jordan, Discussion of Methods, Mrs. E. C. Norton, Mrs. A. W. K. Bent, Mrs. Howard May.

Thursday, July 7

2.30 Meeting of Council of Congregational Woman's Foreign Mission Boards, Mrs. Ernest A. Evans presiding. Addresses by Mrs. Ranney of San Francisco, Mrs. Hurlburt of Chicago, Mrs. Cook, of Boston. Address by Dr. C. H. Patton, Presentation of Missionaries.

MINUTES

The nineteenth meeting of the National Council of the Congregational Churches of the United States convened in the First Congregational Church, Los Angeles, California, at 4.00 P. M., Friday, July 1, 1921, with the retiring Moderator, President Henry Churchill King of Ohio, in the chair.

Prayer was offered by President Ozora S. Davis of Illinois.

Rev. William E. Barton of Illinois was elected Moderator; Rev. Rockwell Harmon Potter of Connecticut, First Assistant Moderator; and Rev. Everett G. Harris of Kentucky, Second Assistant Moderator.

Prayer was offered by the Moderator.

On report of the Nominating Committee the following appointments were made:

Business Committee

Rev. Hugh Elmer Brown, Illinois, Chairman; Rev. Frank Dyer, Washington; Rev. J. F. Halliday, New York; Rev. C. A. Osborne, Illinois; Rev. John A. Hughes, Minnesota; Mr. H. M. Beardsley, Missouri; Rev. Thomas H. Harper, Texas; Prof. Edwin C. Norton, Cal.; Rev. E. E. Day, Cal.

Committee on Credentials

Rev. A. W. Palmer, Hawaii, Chairman; Rev. R. W. Gammon, Illinois; Rev. F. E. Emrich, Mass.; Mr. John B. Reese, South Dakota; Rev. Henry L. Bailey, Mass.

Committee on Greetings

Rev. S. H. Woodrow, Missouri, Chairman; Rev. J. Percival Huget, New York; Mr. Epaphroditus Peck, Connecticut.

Assistants to the Secretary (during the meeting of the Council):

Mr. Truman J. Spencer, New York; Rev. Geo. S. Mills, Vermont; Rev. Herbert J. Hinman, Vermont.

Voted: That the provisional docket contained in the printed program be approved as indicating the general order of the Council's business; action in modification of the same, or in fixing specific hours for reports or business, to be taken on recommendation of the Business Committee.

Secretary Edward D. Eaton presented a verbal report, presenting communications from Col. John T. Axton, Chief of Chaplains; the Old South Church of Boston; the Congregational Conference of Southern California; the Maine Congregational Conference. These were referred to the Business Committee.

The report of the Executive Committee was presented by Rev. Charles F. Carter of Connecticut. (See P. 17).

Recommendations of the Executive Committee were adopted as follows:

Voted: That the financial support of "The Congregationalist" be maintained by the Congregational Education Society in continuance of the relation already provisionally made, and that the action of the Apportionment Committee in assigning one and one-half per cent. to the Education Society for this purpose be approved.

Voted: That a six cent per capita contribution to the National Council be recommended to the churches; one cent per capita thereof being applied to paying the expenses of delegates to the Council.

Voted: That the method of paying the expenses of delegates to the Council be determined by the Executive Committee.

Voted: That the Executive Committee be authorized to review and complete the Minutes.

A motion to proceed to the election of Secretary was amended by making the election of Secretary the order of the day for 5:00 o'clock Wednesday afternoon, and carried. Announcement was made that the Nominating Committee would hold a hearing on the matter on Saturday at 12:30 o'clock.

An open letter from Rev. Edwin H. Byington of Massachusetts, suggesting a plan to co-ordinate the work of the Congregational World Movement, was presented and referred to the Business Committee.

Rev. Wm. T. McElveen, on behalf of Mr. Geo. H. Himes, curator of the State Museum of Oregon, presented to the Moderator a gavel made by Mr. Himes, containing twenty-eight different specimens of wood.

Saturday, July 2

The Council was called to order by the Moderator at 9:00 A. M.

Prayer was offered by President H. K. Warren of South Dakota.

The report of the Treasurer was presented and accepted as printed, having been properly audited. (See P. 23).

Assistant Moderator Harris took the chair.

Rev. William E. Barton of Illinois presented the report of the Commission on Organization. The report was approved and it was voted that the Commission be continued. (See P. 34).

Rev. William E. Barton of Illinois presented the report of the Commission on Ordained Women, Church Assistants, and Lay Workers. The report was referred back to the Commission with the request that it be submitted later with an additional paragraph. (See Pp. 37 and 373).

Devotional Service was conducted by Rev. John Gardner; subject "The Christian Dynamic."

At the close of the service the business session was resumed with the Moderator in the chair.

The reports of the Pilgrim Memorial Fund Commission, (P. 142), The Corporation for the National Council, (P. 156), The Annuity Fund for Congregational Ministers, (P. 165), and The Congregational Board of Ministerial Relief (P. 180) were presented by Rev. Charles S. Mills, and "The Fourfold Work for Congregational Ministers," represented by these Boards, was brought to the Council in brief addresses by Hon. Henry M. Beardsley, Rev. Clarence H.

Wilson, Rev. Charles E. Burton, Rev. Herman F. Swartz, Rev. Oscar E. Maurer and Pres. Donald J. Cowling.

In view of the retirement of Rev. William A. Rice, D.D., after nineteen years of service as Secretary of the Congregational Board of Ministerial Relief, it was voted to instruct the Committee on Resolutions to present appropriate greetings to be sent to him. (See P. 382).

Following the statement that since the last meeting of the National Council, forty-five pensioners upon the roll of the Board of Relief had passed away, the Moderator requested President W. D. Mackenzie of Connecticut to offer prayer while the assembly stood in tribute to their memory.

The reports were accepted and the following resolution was passed.

Whereas, The process of securing the Pilgrim Memorial Fund has now reached a point where it is possible to simplify the organization of the Pilgrim Memorial Fund Commission and to concentrate responsibility for its promotion and collection.

Therefore, resolved: That a Pilgrim Memorial Fund Commission be named through the Nominating Committee to succeed the Commission as hitherto constituted, consisting of not more than twenty-five nor less than fifteen persons, at least a majority of whose members shall be Trustees of the Annuity Fund for Congregational Ministers, or Directors of the Congregational Board of Ministerial Relief, and that to this Commission in conference with these Boards, the Commission on Missions and The Corporation for the National Council, be committed, with power, a possible realignment of the Commission with the aforesaid Boards under a single organization.

The following recommendations having been reviewed and approved by the Commission on Missions were presented by President Cowling, Chairman of said Commission, and were thereupon adopted:

Whereas, The conditions in the business world have radically changed since the original objective of the Pilgrim Memorial Fund was stated as a minimum of $5,000,000, and in view of the informal declaration of the last National

Council to make this objective $8,000,000, the Commission on Missions recommends that the Pilgrim Memorial Fund Commission, as appointed at the National Council in 1921, be authorized to undertake to increase the Pilgrim Memorial Fund through legacies and large personal gifts until it shall reach a total of at least $8,000,000.

Whereas, The ministers now advanced in their ministry will not be able to make requisite accumulation for an old age annuity under the Expanded Plan in the comparatively brief period of active service remaining to them, and

Whereas, The Original Plan, more favorable in its immediate results for these older men, is unable with the present endowment to pay the full benefits provided by the certificates of membership, therefore

The Commission on Missions recommend the continuance of the provision through the apportionment plan to enable the Annuity Fund to maintain these annuities under the Original Plan at the maximum after January 1, 1922. This will provide for all members of this Fund who have served the churches for thirty years an annuity of $500.00 and will enable the Trustees of the Fund in the year 1921 to assist those not yet members in meeting the initial dues.

Whereas, It is manifest that the co-operation of the local church in the payment of the annual dues for the pastor's annuity is an essential factor in introducing men to membership in the Annuity Fund and in maintaining that membership, and that without this co-operation, many will fail to receive the benefit of the Pilgrim Memorial Fund and the Annuity Fund, therefore

We recommend that the Council reiterate the approval of the National Council of 1917 given to this element of the plan, and express the earnest hope that every church in our fellowship will assume at least one half of the dues for its pastor's annuity as an item in the regular budget of expense, and

We recommend that the Commission on the Status of the Ministry, in conjunction with committees duly ap-

pointed by the several State Conferences and Local Associations, see that this matter is definitely presented to the boards of trustees or other responsible officials of all the churches of our fellowship.

Whereas, The Trustees of the Annuity Fund, the Directors of the Congregational Board of Ministerial Relief and the Executive Committee of the Pilgrim Memorial Fund Commission unite in suggesting that a way should be found, if possible, to bring a further unity of administration, or possibly a consolidation of said Boards; and

Whereas, They recommend that the National Council should give to them authority to work out any such readjustment or consolidation as may appear to them to be wise and practicable, with such changes of charter and incorporation as may be needed, it being understood that these plans before being adopted shall have the approval of the Commission on Missions and of the Corporation for the National Council,

We recommend that the authority requested be granted.

On recommendation of the Nominating Committee the following were chosen:

Pilgrim Memorial Fund Commission: Mr. Henry G. Cordley, Mr. B. H. Fancher, Rev. Frank J. Goodwin, Rev. Oliver Huckel, Mr. Frederick B. Lovejoy, Rev. Oscar E. Maurer, Rev. Lewis T. Reed, Mr. Alanson H. Scudder, Mr. William Grant Smith, Rev. Henry A. Stimson, Rev. Jay T. Stocking, Mr. Lucien C. Warner, Mr. Charles C. West, Mr. Geo. N. Whittlesey, Rev. Clarence H. Wilson, Mr. Lucius R. Eastman, Pres. D. J. Cowling, Mr. Arthur S. Johnson, Mr. H. M. Beardsley, Mr. James Lyman.

Members of the Congregational Board of Ministerial Relief: Rev. Lewis T. Reed, New York, for two years to fill term of Rev. H. C Herring, deceased; Mr. Alanson H. Scudder, New York, for four years to fill the term of Prof. Williston Walker, resigned; Rev. Jay T. Stocking, New Jersey; Mr. Lucien C. Warner, New York; Rev. Oliver Huckel, Connecticut; Mr. F. B. Lovejoy, New Jersey; Mr. B. H. Fancher. New York; for a term of six years.

Members of the Corporation for the National Council: Mr. E. P. Maynard, to fill the term of Mr. Russell S. Walker, deceased; Mr. H. M. Beardsley, Rev. D. J. Cowling, Mr. B. H. Fancher, Mr. S. H. Miller, Mr. Epaphroditus Peck, Mr. Samuel Woolverton, Mr. Van A. Wallin.

Eligible as trustees of the *Annuity Fund for Congregational Ministers*: Mr. Thomas P. Alder, New Jersey; Rev. Ernest M. Halliday, New York; Mr. Edwin G. Warner, New York; Mr. Alanson H. Scudder, New York; Rev. Oliver Huckel, Connecticut; Rev. Oscar E. Maurer, Connecticut; Rev. Lewis T. Reed, New York; Mr. Lucius R. Eastman, New Jersey; Rev. Herman F. Swartz, New Jersey; Mr. Robert A. Dorman, New York; Rev. Frank K. Sanders, New York; Mr. Samuel Woolverton, New York; Mr. William Grant Smith, Ohio; Mr. Thomas H. Taylor, New Jersey; Mr. Louis V. Hubbard, New Jersey; Mr. C. G. Phillips, New Jersey; Mr. Arthur H. Bissell, New Jersey; Mr. Giles W. Mead, New Jersey; Mr. Edward N. Bristol, New Jersey; Mr. A. Gardiner Cooper, New York; Mr. Harris H. Uhler, New Jersey.

The Business Committee gave notice of a proposed amendment to By-Law 12. (See P. 376).

Voted: That the consideration of all memorials and plans relating to the Congregational World Movement be made the special order for 2:30 P. M.

Voted: That the selection of the next meeting place be made the special order for Tuesday at 5:00 P. M.

Hearing on the letter of the Old South Church and all matters relating to apportionment was announced for Tuesday at 1:30 P. M.

Rev. Herman F. Swartz of New York presented the report of the Congregational World Movement which was accepted. (See P. 108).

Voted: That the time when the Secretary elected at this Council shall take office be adjusted in conference between the Secretary-elect and the Executive Committee.

Assistant Moderator Rockwell H. Potter in the chair.

Pres. D. J. Cowling, Chairman of the Commission on Missions, presented the following recommendation:

The Commission on Missions recommend that for the continuation of the five year program of denominational effort adopted at Grand Rapids, along such lines as changed conditions and the experience of the past two years have shown to be feasible and wise, and for the work hitherto conducted by the Commission on Missions, the Council amend the article of the By-Laws on the Commission on Missions to read as follows:

ARTICLE XI

1. On nomination of the Standing Committee on Nominations, the National Council shall elect sixteen persons; and shall elect one person on nomination of each of the following societies or groups of societies: The American Board of Commissioners for Foreign Missions, the whole body of Women's Boards for Foreign Missions, Church Extension Boards (comprising the Congregational Home Missionary Society, the Congregational Church Building Society and the Congregational Sunday School Extension Society), the Women's Home Missionary Federation, the American Missionary Association, the Congregational Education Society and the Congregational Publishing Society jointly, the Congregational Foundation for Education, the Board of Ministerial Relief and the Annuity Fund for Congregational Ministers jointly, and the Executive Committee of the National Council, and shall elect one person on nomination of each State Conference recognized by the National Council as an administrative unit, also one person on nomination from each group of Conferences as follows:

Group 1. New Jersey, Pennsylvania, Maryland, Virginia and District of Columbia.
Group 2. North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky.
Group 3. The Colored State Organizations.
Group 4. Oklahoma, Texas, Arkansas, Louisiana.
Group 5. North Dakota, South Dakota, Montana.
Group 6. Colorado, Wyoming, Utah, New Mexico, Arizona.

Group 7. Idaho, Oregon.
Group 8. Hawaii.
Group 9. The German General Conference.
Group 10. The Scandinavian Conferences.

who, together with the Secretary of the National Council, and with the chief promotional secretary of each of the societies named above and of the Commissions on Evangelism, Social Service, and Religious and Moral Education (the Secretaries of said Boards and Commissions being members ex-officio and without vote), shall constitute a Commission on Missions. The Secretary of the National Council shall be the General Secretary of the Commission. (See P. 394).

2. *Members*: The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member, except the Secretaries named in Section 1, whether nominated by the Standing Committee on Nominations of the National Council or by the Societies or Conferences, who has served on said Commission for two full successive terms of four years each, shall be eligible for re-election until after two years shall have passed.

Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society shall be eligible, except as indicated in Section 1. (See P. 394).

The Commission shall choose its own Chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. *Duties*: While the Commission on Missions shall not be charged with the details of the administration of the several missionary and educational organizations, it shall be its duty to consider the work of the organizations named above, to prevent duplication of activities, to effect all

possible economies in administration, to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several organizations and have access to their books and records. It may freely give its advice to the said organizations regarding problems involved in their work, and it shall make recommendations to the several organizations when, in its judgment, their work can be made more efficient or economical. It shall make report of its action to the National Council at each stated meeting of that body, and present to said council such recommendations as it may deem wise for the futherance of the efficiency and economical administration of the several organizations.

The Commission is authorized to establish such office and to employ such staff as may be necessary for the economical and efficient conduct of its work.

4. *Expenses*: The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission, including the expenses of its voting members, not otherwise provided for, shall be paid from the treasury of the Commission on Missions. All bills for payment shall be certified by the Chairman of the Commission or such other responsible officer as the Commission shall designate.

The recommendation was approved and the by-laws were amended.

Voted: On recommendation of the Commission on Missions that the name of the "Commission on Organization" be changed to the "Commission on Polity."

Pres. Henry Churchill King of Ohio presented the special report of the Educational Survey Commission. (See P. 274).

It was voted that it be received and be printed in the Minutes.

Pres. D. J. Cowling in behalf of the Commission on Missions presented the plan for the "Congregational Foundation for Education."

Voted: That hearings be held upon the proposed plan and that action be taken at a later session.

Pres. William D. Mackenzie of Connecticut presented the following resolution which was adopted:

Whereas, this Council recognizes that the supply of fully trained young men for the Congregational ministry has been steadily decreasing for many years;

Whereas, this decrease has since the war assumed most alarming proportions;

Whereas, this situation constitutes not only a most serious menace to the future life and national influence of our churches, but affords a serious reflection upon their present spiritual life; therefore be it

Resolved: That a special commission be appointed which shall be known as the Commission on Recruiting for the Ministry. It shall consist of ten members of whom the Chairman and three other members shall be members of the Commission on Missions. This Commission shall have full authority to select and appoint a Director whose duty it shall be to survey the whole subject of recruiting for the ministry, to study the best methods used by other churches, and to initiate at once and to carry on a persistent and thorough and far-reaching plan of recruiting. The Commission shall provide for his salary, his office and travelling expenses and for such personal assistance as he shall find necessary from time to time.

Resolved: That this Commission shall be authorized to expend a sum not to exceed $15,000 per annum, and further that it be referred to the Commission, in conference with the Commission on the Status of the Ministry, to provide for the above annual expenditures for the two years 1922, 1923.

Resolved: That this Commission shall carefully relate its work in a cooperative manner with those departments of the Education Society, the American Board and other organizations which are concerned with the subject of the supply of the ministry.

Resolved: That this Commission shall report regularly to the Commission on Missions.

On recommendation of the Commission on Missions it was

Voted: We recommend that the Commission on Recruiting for the Ministry unite with the directors of the Congregational Education Society in choosing an Executive Secretary who shall also be the Student Life Secretary of the Education Society. It is understood that this shall be interpreted in such manner as to aid and in no wise hinder the Recruiting Commission in securing the strongest possible leader.

On recommendation of the Nominating Committee the following were elected:

Commission on Polity: Rev. Wm. E. Barton, Rev. A. H. Armstrong, Pres. Charles S. Nash, Mr. Dell A. Schweitzer, Mr. Clark Hammond, Rev. George F. Kenngott, Mr. Clarence Hale, Rev. W. W. Newell.

Commission on Evangelism: Rev. Wm. H. Day, Rev. J. E. Park, Rev. Chas. E. Burton, Rev. Eugene W. Lyman, Rev. Geo. F. Kenngott, Rev. E. I. Bosworth, Rev. Ozora S. Davis, Rev. Ernest B. Allen, Rev. Geo. M. Miller, Rev. Robert E. Brown, Rev. E. W. Cross, Rev. Charles E. Jefferson, Mr. Sherwood Eddy, Mr. Fred B. Smith, Mr. Franklin H. Warner, Mr. J. P. A. Burnquist, Mr. David P. Barrows, Mr. W. M. Crane, Mr. Wm. Merrill, Mr. Raymond Robins, Rev. E. H. Byington, Rev. J. P. Huget, Rev. R. W. Gammon, Major John T. Axton.

Monday, July 4

The Council was called to order by the Moderator at 9:00 P. M.

Prayer was offered by Rev. R. W. Gammon of Illinois.

Voted: That the report of the Commission on Ordained Women, Church Assistants and Lay Workers be accepted with the addition of the following paragraph: "This Council rejoices in the freedom of our churches in recognizing the prophetic gift in women as well as in men."

The Business Committee gave notice of a proposed amendment to By-Law 20. (See P. 380).

Devotional Service was conducted by Dean E. I.

Bosworth of Ohio; subject, "Alive Unto God in the Life of the Nation."

The work of the Commission on Evangelism was presented in addresses by Rev. Robert E. Brown of Connecticut and Rev. Wm. H. Day of Connecticut and others. (See P. 74).

Voted: To change the name of the "Commission on Evangelism" to the "Commission on Evangelism and Devotional Life."

Voted: That the Commission on Evangelism arrange for a "Congregationalist Sunday" in the fall when the great value of the denominational paper, "The Congregationalist," shall be brought to the attention of the members of our churches.

Assistant Moderator Rockwell Harmon Potter in the chair.

Rev. Frank M. Sheldon of Massachusetts presented the report of the Social Service Commission. (See P. 28).

On recommendation of the Nominating Committee the following were elected:

Social Service Commission: Rev. Nicholas Van der Pyl, Rev. Henry A. Atkinson, Rev. William M. Jardine, Mr. James Mullenbach, Mr. William E. Sweet, Rev. Chas. W. Merriam, Rev. Frazer Metzger, Rev. Harry E. Peabody, Mr. Raymond Robins, Rev. Graham Taylor, Rev. Frank G. Ward, Mr. Wm. Allen White, Rev. Henry A. Arnold, Rev. Hugh Elmer Brown, Rev. Eugene C. Ford, Mr. Geo. W. Mead.

Delegate to the Pan-Presbyterian Council: Rev. J. Edgar Park of Massachusetts.

Voted: That the Council give its formal approval to the Universal Conference of the Church of Christ on Life and Work, and that Rev. Nehemiah Boynton, Rev. Arthur H. Bradford and Rev. Chester B. Emerson be ratified as members of the Committee on Arrangements to prepare plans for the Conference to be held in 1923, it being understood that the Committee on Arrangements has no power to take action committing the churches, except upon their approval after conference with them.

Tuesday, July 5

The annual meeting of the Congregational Education Society was held at 9:00 o'clock and the annual meeting of the Congregational Publishing Society at 9:45 A. M.

Devotional service was conducted by Dean E. I. Bosworth at 10:30 A. M.; subject, "Alive Unto God in the Life of Every Man."

The devotional service was followed by the annual meetings of the Congregational Home Missionary Society, The Congregational Church Building Society and the Congregational Sunday-School Extension Society.

The Council was called to order by the Moderator at 5:00 P. M.

Voted: That the Council hold its next meeting in Springfield, Mass.

Rev. J. E. Ingham of Idaho, on behalf of the Community Council and the First Congregational Church of Boise, presented a formal invitation to the Council to hold its session in 1925 at Boise, Idaho.

Voted: That the Council express its appreciation of the self-sacrificing labor and wise counsel of Dr. Edward D. Eaton in serving as Secretary *ad interim*.

Wednesday, July 6

The Council was called to order by the Moderator at 9:00 A. M.

Prayer was offered by the Rev. J. A. Holmes of Nebraska.

Communications from the Illinois Conference on reforms in the burial service and from the Illinois Vigilance Committee on various matters were referred to the Commission on Social Service.

Voted: That a Commission on Closer Co-operation with Foreign Speaking Churches be created.

Voted: On recommendation of the Nominating Committee that five persons be elected to serve as additional members of the Nominating Committee during the remainder of the session.

The following persons were appointed:

Mr. A. W. Fagerstrom, Minnesota; Rev. Robert W. Gammon, Illinois; Rev. O. A. Petty, Connecticut; Rev. J. A. Holmes, Nebraska; Rev. Arthur J. Sullens, Oregon.

Voted: To amend By-Law 12 by omitting Section 3, and making the first two sections read as follows:

(1) The corporate members of the Corporation shall consist of fourteen persons elected by the Council at stated meetings, and of the Moderator and Secretary, associated *ex officiis* with them.

(2) The terms for which corporate members are elected shall be four years.

Secretary Edward D. Eaton presented the following resolutions which were adopted. (See P. 392).

Voted: That the Secretary of the National Council confer with the Financial Secretary of the Federal Council as to the preparation of an appeal to Congregationalists for gifts in 1921 to the amount of at least $10,000.

Voted: That our share of the Federal Council's Budget for 1922 be approved at fifteen thousand dollars and that this amount be made a first claim upon the miscellaneous one per cent. of the 1922 apportionment, if such a one per cent. be included in the apportionment, otherwise that plans for securing this amount be made by the Apportionment Committee.

Devotional Service was conducted by Dean E. I. Bosworth of Ohio; subject "Alive Unto God in the Life of Suffering Humanity."

Rev. S. H. Woodrow of Missouri presented a report of the Commission on Theological Seminaries. It was voted that the report be accepted but not printed.

Mr. Henry M. Beardsley of Missouri presented a memorial from a meeting of the laymen of the Council in regard to recruiting for the ministry. An appeal to the churches upon this subject was presented by Mr. F. G. Cook of Massachusetts. These were referred to the Commission on the Status of the Ministry.

The Moderator invited to seats upon the platform the following: Rev. J. H. Heald, D.D., in recognition of his

long and varied services to our Congregational interests in New Mexico; Rev. Truman O. Douglas, in recognition of his long service as State Superintendent of Iowa; Rev. James M. Campbell, in recognition of his varied services in authorship and in the pulpit.

On recommendation of the Business Committee the following resolution was passed:

Resolved: That the National Council recommends to all the churches the observance of a Vocation Day, on which the need for leaders in religious work shall be placed before Congregational young people and their parents, and that the last Sunday in February be designated for this purpose.

On recommendation of the Nominating Committee the following were elected:

Commission on the Status of the Ministry: Mr. M. A. Myers, Mr. Franklin H. Warner, Mr. W. W. Mills, Mr. Frank Kimball, Mr. Ernest N. Warner, Mr. Clarence S. Pellet, Mr. F. G. Cook, Mr. Walter K. Bigelow, Mr. H. M. Beardsley.

Secretary Eaton presented the reports of the Commission on Comity, Federation and Unity (See P. 47) and the Commission to Confer with the Commission of the Episcopal General Convention. (See P. 58.) The reports were accepted and the following resolution passed:

Resolved: That the National Council of Congregational Churches of the United States receives with interest the report of progress of its Commission of Fifteen appointed to confer with the Commission of the Episcopal General Convention, and that the Commission be continued to report at the next National Council.

Secretary Eaton presented the report of the Delegation to the Interchurch Conference on Organic Unity. (See P. 48). The report was accepted and the following resolution passed:

Voted: That the National Council expresses its deep interest in the sane, practicable and promising proposals of the American Council on Organic Union as presented through its own delegation. It believes that the evangelization of the world rests in a reunited Church and that the

proposed delimitation of denominational sovereignty over the missionary interests of the Church may be a feasible first step in which Congregationalists may join with their sister evangelical Churches.

That the Council authorizes its Delegation, acting under the advice and co-operation of the Executive Committee of the National Council, to submit these proposals for the consideration of the Congregational churches at their next district and state meetings, requesting a definite vote before July, 1922.

That, in case of a well-defined drift of judgment, for or against the proposals, the Executive Committee of the National Council be authorized to report the attitude of our churches to the Council on Organic Union.

That the Delegation, or some equivalent body, be continued for another two years in order to represent Congregational interests in the work of the Council.

That it be requested to make a full report to the next National Council with recommendations, if they are needed, for final action.

Voted: That the duties devolving upon the Commission on Comity, Federation and Unity; Delegation to Interchurch Conference on Organic Unity, and the Commission to Confer with the Commission of the Episcopal General Convention, be invested in one commission to be known as the "Commission on Comity, Federation and Unity."

Voted: That the Commission on the Congregational World Movement be instructed to transfer to the Commission on Missions the executive organization now maintained by the Commission on the Congregational World Movement, together with its property, and also the undistributed funds in the hands of the Commission on the Congregational World Movement, at the date on which the transfer is made; and further that the Commission on Missions assume the obligations standing against the Commission on the Congregational World Movement at the date of the transfer.

Voted further that this transfer be made on or before November first nineteen hundred and twenty-one.

Voted: That upon the completion of this transfer the Commission on the Congregational World Movement be discharged.

Voted: That one Sunday in the year be designated as Near East Sunday for special presentation of this cause and for contributions to its work.

That the National Council appoint a Near East Committee of five members to cooperate with the National Near East Relief and with state organizations in its behalf.

That the State Conferences be requested to appoint state committees for the same purpose.

Meeting of the American Missionary Association was held at 2:00 o'clock.

At 5:00 o'clock the special order for the election of Secretary being taken up, the Moderator appointed the following as tellers:

Rev. G. W. Hinman, California; Rev. S. H. Buell, Missouri; Rev. H. C. Ide, California; Rev. George D. Egbert, New York; Rev. T. H. Giffin, California; Rev H. G. Mank, Massachusetts; Rev. B. M. Palmer, California; Rev. F. W. Raymond, Connecticut; Rev. P. A. Simpkin, California; Rev. J. L. Cross, Massachusetts.

It was voted that a two-thirds vote of those present and voting be necessary for a choice.

On ballot Rev. Chas. E. Burton received 226 of the 331 votes cast and on motion of Rev. Carl S. Patton, the election was made unanimous.

Prayer was offered by Rev. F. E. Emrich of Massachusetts.

Voted: That it be the will of the Council that until the States and groups of States can act officially, nominating persons for the Commission on Missions, that delegates here from these states name these representatives for presentation to the Council by the Nominating Committee, these persons to serve only until their successors are named by their states.

THURSDAY, JULY 7

The Council was called to order by the Moderator at 9:00 A. M.

Prayer was offered by Pres. J. H. T. Main.

Voted: That the following addition to By-Law 20, having been approved by the Business Committee, be adopted:

Provided, however, that in case of the formal resignation of a Principal and his Alternate before the opening day of the Council, a regular delegate may be elected, by such method as each Conference or Association may adopt, to whom shall be given usual credentials and he shall be enrolled as other regular delegates.

The plan for a Congregational Foundation for Education was discussed and was made a special order for 11:30 A. M.

Devotional Service was conducted by Dean E. I. Bosworth, subject, "Alive Unto God in Jesus Christ."

Secretary Charles E. Burton was presented and addressed the Council.

Prayer was offered by Rev. Oscar E. Maurer of Connecticut.

Rev. O. A. Petty of Connecticut presented the report of the Commission on Men's Work.

Rev. Clarence H. Wilson of New Jersey presented the following resolutions which were adopted:

Whereas: The Tragedy of Armenia, which has shocked the civilized world, has made effective appeal to the Christian generosity of the American people; and

Whereas: A continuance of this relief work is imperative if all that has been done is not in vain, and

Whereas: In the present critical situation, the intervention of our own and Allied governments has become necessary to avert a final disaster at the hands of the Nationalist Turks, be it

Resolved: That the National Council of Congregational Churches commends the work of the Near East Relief to the churches and Sunday Schools represented in this body, for their prayers and their continued financial

support and suggests that Sunday, the 20th day of November, be set apart for the presentation of this cause.

That we authorize the Commission on Missions to receive and transmit funds specified for this object, and to lend such other aid as it may without interference with its own program;

That we appeal to the President, and implore him to use the good offices of the United States Government to the utmost for the protection of these people; and

That copies of these resolutions, duly attested by the Secretary of the National Council, be sent to the Secretary of the State for the President, to the Chairman of the Committee on Foreign Relations of the United States Senate, and to the Chairman of the Committee on Foreign Relations of the United States House of Representatives.

Voted: That the American Board be given the right of way for the next few weeks for a special appeal to the Congregational constituency to enable it to close its year August 31st without adding to its present debt.

A resolution expressing the appreciation of Rev. Howard A. Bridgman as editor of "The Congregationalist" was presented by Rev. William T. McElveen of Oregon and was adopted.

After further discussion of the "Congregational Foundation for Education" a motion to defer action upon the matter for two years was lost.

On recommendation of the Nominating Committee the following were elected:

Commission on Recruiting for the Ministry: Rev. Ernest B. Allen, Rev. Chester B. Emerson, Rev. H. P. Dewey, Rev. Chas. S. Mills, Rev. Chas. R. Brown, Rev. W. D. Mackenzie, Rev. Charles E. Jefferson, Rev. Wm. J. Hutchins, Rev. Ozora S. Davis, Rev. Frank M. Sheldon.

Commission on Temperance: Rev. W. A. Morgan, Dr. W. E. Gates, Mr. Thomas Sterling, Dr. E. E. Slosson, Rev. J. N. Pierce, Mr. Wayne B. Wheeler, Mr. Nathan W. Littlefield.

Commission on Comity, Federation and Unity: Rev.

Nehemiah Boynton, Mr. Williston Walker, Rev. Newman Smyth, Rev. Raymond Calkins, Mr. W. B. Davis, Mr. L. F. Anderson, Rev. F. J. VanHorn, Rev. H. C. King, Rev. Frank K. Sanders, Rev. Eugene W. Lyman, Rev. William E. Barton, Mr. Lucien C. Warner, Rev. Robert Hopkin, Rev. G. Glenn Atkins, Rev. J. P. O'Brien.

Commission on Religious and Moral Education: Rev. Albert E. Roraback, Mrs. Marie C. Hunter, Rev. Hugh Hartshorne, Mr. E. J. T. Vining, Rev. Raymond C. Brooks, Rev. J. L. Lobingier, Rev. Frank E. Duddy.

Committee on Near East Relief: Rev. Clarence H. Wilson, Mr. W. W. Mills, Rev. Nehemiah Boynton, Rev. Wm. H. Day, Mr. J. B. Clark.

Report of the Committee on Religious and Moral Education was submitted by Prof. L. A. Weigle. (See P. 88).

Greetings reported by the Greetings Committee to Rev. Wm. A. Rice and Mrs. Hubert C. Herring were adopted.

The plan for a "Congregational Foundation for Education" as amended, was adopted as follows:

To make closer, more sympathetic and more mutually helpful the relations of the churches and educational institutions of our fellowship, the Commission on Missions of the National Council recommends the establishment of The Congregational Foundation for Education, as follows:

1. *Purpose*:

a. To promote the ideals of the churches of the Congregational fellowship through institutions of secondary and higher education which possess those ideals and share in that fellowship.

b. To make available the resources of our fellowship for the counsel and encouragement of these institutions in the realization of our common purposes.

c. To establish a permanent fund, the income of which shall be used to aid the upbuilding and maintenance of these institutions.

d. To provide an agency for the study of the educational problems of these institutions and for the administration

and distribution of these funds in such ways as shall best further the common interests and ideals of these institutions and our churches, by the maintenance in these institutions of high standards of educational efficiency and moral and religious purpose.

2. *Name*: "The Congregational Foundation for Education."

3. *Organization*: A board of eighteen trustees, six of whom shall be elected for two years, six for four years, and six for six years,—all subsequent elections to be for six-year terms. It is suggested that approximately one-third of the total number be pastors of churches, one-third educators, and one-third laymen. The Foundation shall have power to fill any vacancy in its own number until the next stated meeting of the Council.

The President of the Foundation shall be its executive officer.

The President and Trustees of the Foundation shall be elected by the National Council upon nomination by its nominating committee, unless otherwise authorized by the Council.

The following officers shall be elected annually by the Trustees of the Foundation: Chairman, Vice-Chairman, Secretary and Treasurer. The Secretary and Treasurer may be elected from outside the Board of Trustees. The Trustees of the Foundation may elect such additional officers and create such committees as in its judgment may be necessary to carry on effectively the work of the Foundation.

4. *Headquarters*: The headquarters of the Foundation shall be in the city of Chicago.

5. *Financial Resources*:

a. The Expenses of the Foundation for 1921 shall be paid out of 1921 apportionment funds raised for educational institutions.

b. The Foundation shall be included in the 1922 apportionment for seven per cent. of the total receipts. The President and Trustees of the Foundation shall be authorized to undertake to raise during 1922 such an additional sum as may be necessary to supplement the amount re-

ceived from the 1922 apportionment to make a total current income of at least $500,000 for 1922. It is understood that the expenses of the Foundation shall be paid from its current income and the balance distributed among approved institutions upon such conditions as may be determined by the Trustees of the Foundation.

c. The President and Trustees of the Foundation shall be authorized to raise during the years 1923, 1924, 1925 and 1926, for current uses as indicated in "b" above, a sum of not less than $500,000 annually.

d. The President and Trustees of the Foundation shall be authorized to inaugurate a movement for securing an adequate endowment and to take such steps as may be necessary to bring the movement to a successful completion. The president and trustees, in deciding upon the endowment goal, are asked to consult as fully as possible with the State Conferences.

e. The endowment fund shall be held in trust by the Corporation for the National Council of Congregational Churches in America, the available net income, as determined by said Corporation, to be turned over to the Trustees of the Foundation, to be used for the purposes for which the Foundation is established.

6. The Congregational Education Society shall be authorized to transfer to the Foundation such phases of its work as have to do directly with educational institutions. The time and method of the transfer shall be determined upon after conference between the officers of the Foundation and of the Education Society.

On recommendation of the Business Committee the following resolutions were adopted:

Voted: The National Council of Congregational Churches assembled in its biennial session, and representing a membership of 800,000 rejoices in the rising tide of sentiment directed against war and against the expenditure of immense sums in competitive armament at a time when the peoples of the earth are hoping for relief.

We welcome every evidence of a new order of things, and

we express our confidence that the United States might make its influence felt mightily in the direction of disarmament.

Resolved, therefore, that we earnestly request our Government to initiate such efforts as may be necessary to gather a Conference of the nations for the purpose of taking steps looking to disarmament.

Resolved, that a copy of this Resolution be forwarded to the Secretary of State.

Voted: In view of the delicate relations between the races throughout the country at this time be it

Resolved: That it is the sense of this Council that in every community where different races live, that representative inter-racial committees be appointed whose work it shall be to allay friction, reconcile extremists and to promote the mutual helpfulness of the races; and be it further

Resolved: That in view of the historic position of Congregationalism on the problem of the races that representatives of our denomination in each community be hereby requested and urged to take the initiative in the inauguration of such committees; and it is also

Resolved: That a Committee of five representative men be appointed by the Council to promote the provisions of this resolution.

Voted: That in view of the distressing condition in China occasioned by the continued traffic in opium, the National Council of Congregational Churches earnestly requests that the State Department use its good offices to the end that this traffic may cease.

Voted: That it be the established usage of this Council to appoint at each biennial meeting, three Fraternal Delegates to the Congregational Union of England and Wales, and one to each of the other National Bodies of the Congregational Churches, in addition to the Moderator, who shall be ex-officio delegate.

That this action be reported by our Moderator and Gen-

eral Secretary to the above National Bodies, with the expression of our desire to receive from them, at all our sessions, Fraternal Delegates, that we may bind more closely together, not only our Churches, but the nations which we represent, believing that the peace and progress of the world will be greatly aided by the closer association of the Christians of all nations, especially by the most fraternal relations among English speaking peoples, drawn together in new bonds of love in the recent great crisis.

Voted: That the Secretary of the National Council prepare and publish a digest of all actions of this body to be printed at once as a supplement to "The Congregationalist" for the information of the churches.

Voted: That the Moderator of this Council convey to the family of Rev. Frank W. Gunsaulus, the sense of our great loss in his decease and the depth of our bereavement.

Voted: That it is the sense of this Council that the important work being done by the Boston Seaman's Friend Society, a Congregational agency of ninety-three years standing, is deserving of the moral and financial support of the churches of our order. The activity being one for a migratory group of men—a distinctively home missionary effort—it is hereby recommended that the work of the Boston Seaman's Friend Society be referred to the National Home Missionary Society to determine its place in the denomination's plan of benevolence and to make such provision for its support as shall be deemed necessary by the National Society.

Voted: That the Commission on Missions be instructed to prepare as soon as practicable, a Denominational Calendar containing, as far as possible, outline suggestions of all the recommendations of the National Council, its Commissions and the Missionary Societies, and the special days to be observed, to assist the local churches in the arrangement of their annual programs; that the same be printed and sent to each pastor, and published in "The Congregationalist."

Voted: That the following telegram be sent to President Warren G. Harding:

Believing in the free public school as one of the bulwarks of American citizenship, and convinced of the urgent necessity of raising our standards of American life, and recognizing that national ideals cannot be realized without national leadership and support, the National Council of Congregational Churches representing a constituency of more than eight hundred thousand Congregational church members, now in session at Los Angeles, California, urges the Federal Government to recognize its responsibility and duty in the encouragement and promotion of the public school. To this end we unanimously urge the President and Congress of the United States to establish a department of education with a Secretary in the President's cabinet as provided in the Towner-Sterling Educational Bill. Education must not be subordinated to any other national interest.

Voted: That the following reply to the Old South Church be sent:

The National Council has received through the Suffolk West Association of Congregational Churches of Massachusetts a letter bearing date of April 4, 1921, from the Old South Church of Boston, addressed to that body with the request of the Old South that it be forwarded to the National Council. This communication seemed to the Council so important that a special open hearing was given to the matter, and the questions embodied in or suggested by the letter of the Old South were freely discussed.

The National Council is in complete agreement with the Old South in its declaration that there exists no legislative power in this National Council or in any State Conference or District Association which can lay upon the Old South or any other Church in our fellowship any legal obligation to contribute to any of our Missionary Societies any specific sum of money.

At the same time, this Council thinks it should be said that the men who suggested to the Old South a large increase in its already generous missionary budget, were not "self-appointed." Our Missionary Societies in their sore and almost desperate need, presented before this Council

at its meeting two years ago the accumulated burdens made heavy by the war, and this Council appointed a large and representative Commission, which has operated for two years under the name of the Congregational World Movement, and which has labored with no small measure of success in securing, through the free co-operation of the Churches, a large increase in their gifts for our benevolent societies. The Old South will recognize with us the necessity which existed and which still exists for some heroic and extraordinary effort following the World-War, nor can any one suppose that the results achieved have exceeded or even overtaken the requirement. This effort to increase our missionary contributions by united and voluntary effort has for its foundation, not the volition of those who have assumed to exercise an authority which no one in Congregationalism possesses or can possess, but the imperative need of the work, and the desire and duty of this Council to lend to the movement the full strength of its appeal.

This Council places on record its high estimate of the service rendered by the Old South throughout all the years of its history. It is one of our oldest, greatest, most generous churches. It has been and is conspicuous in its inspiring leadership in our most significant movements as a denomination. Its loyalty to our missionary agencies is far above all dispute or suspicion. The Old South has full authority over the conduct of its own affairs, as has every Congregational church, large or small; and we are confident that it will exercise that prerogative as it has done hitherto in a spirit of generous cooperation with the other churches of our fellowship, and a large comprehension of the compelling needs of our missionary societies.

Resolved, That the foregoing reply be transmitted to the Old South Church of Boston and copies presented to the State Conference of Massachusetts and the Suffolk West Association.

The following recommendations of the Commission on Men's Work were adopted:

Resolved: That our objective shall be "All the men of

the church at all the work of the church," without overhead organization—National or State—through any practical type of organization or none in the local church.

Resolved: That this Commission be authorized to prepare and distribute a short series of brief pamphlets to direct men in the attainment of this objective, and that we accept the offer of the Education Society to furnish funds for the publication and distribution of these pamphlets.

Resolved: That we request each State Conference to appoint a Committee on Men's Work, and suggest that some denominational representative, active among the churches of each State, be made a member of such committee whereever possible.

Resolved: That we accept the offer of the Education Society to make their field representatives, wherever feasible, promotional agents of this Commission without expense to the National Council.

Resolved: That we request the local churches to recognize the importance of larger male lay representation at the meetings of Local Associations, State Conference and National Councils, and that the men of the local churches be urged to accept larger responsibility for the success of the Kingdom of God.

Voted: That the carrying out of these resolutions be committed to the Commission on Social Service; that the name of the Commission be changed to read "Commission on Social Service and Men's Work" and that the special Commission on Men's Work be discontinued. (See P. 394).

The Moderator called to the platform Rev. James L. Barton, D.D., Moderator of the International Council, who, upon being introduced, made a brief response.

Voted: That the Commission on the Congregational World Movement be continued until the transfer of its work to the Commission on Missions is accomplished.

Friday, July 8

Meeting of the American Board of Commissioners for Foreign Missions was held at 9:00 o'clock.

The Council was called to order by the Moderator at 1:30 P. M.

Voted: That the greetings of the Council be sent to Rev. Francis E. Clark, D.D., upon completion of forty years of service as founder and leader of the Christian Endeavor movement, and also to the thousands of young people meeting in New York at the International Convention of Christian Endeavorers, pledging the strength of the Congregational Churches toward the future growth and usefulness of this movement.

On recommendation of the Nominating Committee the following were chosen:

Commission on Missions: Members-at-large, term expiring in 1923; Rev. Arthur L. Gillett, Rev. Luther A. Weigle, Mr. H. M. Beecher, Mrs. A. M. Gibbons, Rev. Irving Maurer, Mr. E. H. Bigelow, Mr. E. C. Goddard, Rev. Ernest B. Allen.

Members-at-large, term expiring in 1925; Mr. W. K. Cooper, Rev. Raymond C. Brooks, Mr. H. M. Pflager, Rev. Robert E. Brown, Rev. H. P. Dewey, Rev. H. J. Chidley, Mr. Alfred H. Lundine, Rev. Chester B. Emerson.

Members representing the societies: Rev. A. H. Bradford, Rev. Wm. Horace Day, Mrs. E. A. Osbornson, Rev. Rockwell H. Potter, Mrs. H. Hastings Hart, Rev. G. Glenn Atkins, Mr. Geo. N. Whittlesey, Rev. Henry C. King, Rev. Charles F. Carter.

Members representing State Conferences: Rev. Frank J. VanHorn, Rev. Carl S. Patton, Mr. Charles Welles Gross, Rev. James A. Richards, Rev. E. W. Cross, Rev. John W. Herring, Rev. Wm. M. Elledge, Rev. Daniel I. Gross, Mr. Henry K. Hyde, Rev. E. W. Bishop, Mr. A. W. Fagerstrom, Mr. C. H. Kirschner, Rev. John A. Holmes, Rev. Lucius H. Thayer, Rev. A. M. Wight, Rev. John H. Grant, Rev. A. E. Krom, Rev. Chauncey C. Adams, Rev. Frank Dyer, Rev. John W. Wilson.

Members representing Groups of Conferences: Mr. Walter E. Bell, Rev. Charles W. Burton, Rev. Thomas H. Harper, Rev. Reuben A. Beard, Rev. Lawrence A. Wilson, Rev. Wm. T. McElveen, Rev. Albert W. Palmer,

Secretary, ex officio: Rev. Charles E. Burton.

No nominations for Groups 2, 9 and 10 were made.

On nomination of the Moderator, the following were chosen members of the Nominating Committee for a term of four years:

Rev. R. W. Gammon, Illinois; Mr. Epaphroditus Peck, Connecticut; Mr. A. J. Crookshank, California; Mr. J. M. Whitehead, Wisconsin; and Rev. M. S. Freeman, Tennessee.

The hold-over members are Rev. James A. Blaisdell, California; Rev. Edward D. Eaton, Massachusetts; Rev. Frank W. Merrick, Indiana; Rev. A. N. Hitchcock, Illinois.

The committee is to elect its chairman, but Rev. R. W. Gammon was designated convener.

On recommendation of the Nominating Committee the following were chosen:

Members of the Executive Committee: To fill the vacancy made by resignation of Rev. Robert R. Wicks, term expiring 1925: Mr. Joseph H. Skinner, Massachusetts; for a term of six years: Mr. F. J. Harwood, Wisconsin; Mr. Lucien T. Warner, Connecticut; Mr. Chas. S. Ward, New York.

Trustees of the Congregational Foundation for Education:

For two years: Rev. Dan F. Bradley, Rev. Ashley Leavitt, Mr. Ed. C. Streeter, Mr. W. H. Nichols, Rev. D. J. Cowling, Mr. T. W. Nadal.

For four years: Rev. A. J. Sullens, Rev. H. S. Bradley, Mr. Frederick Lyman, Mr. Harris Whittemore, Rev. Chas. R. Brown, Mr. J. N. Bennett.

For six years: Rev. Charles E. Jefferson, Rev. Carl S. Patton, Mr. A. J. Nason, Mr. John R. Montgomery, Rev. James A. Blaisdell, Rev. Henry C. King.

Commission on Closer Co-operation with Foreign Speaking Churches: Rev. H. M. Bowden, Rev. E. E. Day, Rev. G. L. Smith, Rev. F. E. Emrich, Rev. Gustaf E. Pihl.

Fraternal Delegates to England and Wales: Rev. H. A. Jump, Rev. Hugh Elmer Brown, Rev. Frank Dyer.

To Japan and China: Rev. James L. Barton, Rev. Geo. W. Hinman, Rev. Albert W. Palmer.

To Australia: Rev. Sydney Strong.

To Canada: Mr. Rolfe Cobleigh, Rev. Noble S. Elderkin, Rev. W. R. Marshall.

To South Africa: Rev. Hugh G. Ross.

Voted: The Council hereby authorizes the Commission on Missions to expend, and advises the Societies to appropriate for the work of promoting the Apportionment, Missionary Education, Stewardship and kindred work of the Commission, at the rate of three per cent. per annum of the annual apportionment of five million dollars.

Voted: To reconsider the action in passing resolutions in support of the Federal Council. (See P. 376), and refer same to the Commission on Missions with power.

Voted: The National Council rejoices in the statesmanlike proposals of our retiring Moderator, President Henry Churchill King, and the retiring Chairman of the Commission on Missions, President Donald J. Cowling, for the establishment of the Congregational Foundation of Education to adequately support our colleges and to bring our churches and colleges into more vital and intimate relations.

Voted: *Whereas*, the Immigration bill recently passed by the Congress of the United States provides only a temporary check to the flood of immigration and

Whereas, the questions of European and Oriental immigration cannot be wisely settled by separate special action or emergency legislation, therefore

Resolved, that we favor the adoption by Congress of the Sterling bill or some similar measure looking to the establishment of a permanent commission with power to control and direct all immigration.

Voted: That we hear with great interest of the fine service to Americanization rendered by the Civic Theater of Pawtucket, Rhode Island.

Voted: That greetings from the National Council and the American Board be sent to Judge T. C. MacMillan, former Moderator of the National Council and corporate member of the American Board.

Voted: That the request that the Council consider the wisdom of electing three or more Regional Moderators be referred to the Commission on Polity.

Voted: To refer to the Commission on Polity a proposed amendment to Section 4 of Article III of the Constitution, as follows:

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the third stated meeting after his election. He shall be a member of any intervening special meeting of the Council.

Voted: *Whereas,* the Congregational World Movement has now been merged with the Commission on Missions, and

Whereas, its distinct creation by the National Council in an hour of emergency in the interests of the Kingdom of God, our Churches and Mission Boards, was a wise and strategic step; and

Whereas, its success was very largely due to the executive ability, foresight and indefatigable work of the Rev. Herman F. Swartz, therefore

Resolved: That this National Council express its sincere appreciation of his untiring efforts.

On motion of Rev. Chas. F. Carter, the following statement in regard to Social and Industrial Questions was adopted:

We believe in the application of the gospel to all the affairs of men. We realize both the need and difficulty of clearly defining the principles of Christ in terms applicable to the vexed and complicated conditions of today. Therefore we urge upon the ministers and churches of our order the careful and earnest study of social and industrial questions that the church may attain effective leadership in teaching through its clergy and in action through its laymen.

To this end we commend the suggestions and provisions made by our Social Service Commission.

We record our conviction that in the contest between

labor and capital, wherever either party is striving for a position from which to dictate terms to the other, such effort is contrary to the spirit of Christ. A victory for either side carries defeat for humanity and a perpetuation of strife. An industrial order pervaded by the sense of brotherhood must be achieved.

We look with favor and hope to those instances happily increasing in number where the principle of representation is being introduced into the conduct of business affairs, whether by the method of dealing with unions, by shop councils or other systems of organization. We believe that the human status must be recognized as the essential factor in the problem. Our confidence of progress is based on God working in our midst and in the integrity of human nature ever responding increasingly to His spirit.

Voted: To reconsider the motion in regard to the Commission on Men's Work and to refer the report of the Commission, with the motion, to the Commission on Missions with power. (See P. 389).

Voted: That for the purpose of representation on the Commission on Missions, Indiana be considered a separate unit.

Voted: On recommendation of the Nominating Committee, that the first President of the Congregational Foundation for Education be elected by the Executive Committee and the Commission on Missions.

On recommendation of the Commission on Missions it was voted to amend Section 1 of Article XI of the By-Laws adopted at a previous session by adding the following paragraph:

"At least once each year the chief executive officer of each State Conference shall be invited to sit with the Commission and participate in its discussions without vote."

On recommendation of the Commission on Missions the second paragraph of Section 2 of Article XI of the By-Laws adopted at a previous meeting was amended by inserting

the words "or State Conference" after the words "no paid officer or employee of a missionary society."

Voted: That the Commission on Missions be authorized to complete its own membership.

The report of the Credential Committee showed the attendance of 388 voting delegates.

At 5:00 o'clock the Moderator announced that all Committees had reported and all business in the hands of the Business Committee had been transacted by the Council, excepting the formal resolutions of thanks which were reserved for presentation at the evening session. He called for further business and none was offered.

Dr. Enos H. Bigelow of Massachusetts asked for the floor and expressed his appreciation as one who had served several terms in the Massachusetts legislature, of the businesslike manner in which the Council, its Moderator and the Business Committee had discharged their work, and on the unhurried and deliberate manner in which the business of the Council came thus to an early close.

The afternoon session was concluded with the benediction pronounced by the Moderator.

At the close of the American Board meeting at 9:30 P. M., the Moderator took the chair and presented the following cable from our missionaries in Turkey:

"Moderator, National Council, Los Angeles Annual Meeting. Greetings. 2 Corinthians 4:8. Goodsell, Riggs."

The Scripture reference was read, as follows: "We are pressed on every side, yet not straitened; perplexed yet not unto despair."

Prayer was offered for our missionaries in Turkey by Rev. John R. Nichols of Illinois and it was

Voted: to convey to the missionaries of the American Board serving in the Near East the sympathetic greetings of the Council.

On motion it was

Voted: That the thanks of the Council be conveyed to the American Missionary Association and to the Fisk Jubilee

Singers for the great aid rendered by these singers in making the Council a success.

A resolution was submitted by the Business Committee thanking the churches of Los Angeles and all others who had aided in the success of the Council and the comfort of its delegates. The resolution was passed.

The Moderator, addressing the people of Los Angeles and the churches, conveyed to them this hearty vote of thanks with words of sincere appreciation. He also expressed to the Council his appreciation of its courteous and thoughtful attention to the important business of the preceding eight days. He briefly summarized the results of the meeting and expressed his own sense of appreciation of the importance of the business done. He further expressed his appreciation of the gracious words spoken at the close of the afternoon service by Dr. Bigelow.

Response to the Resolution of thanks was made by Rev. Carl S. Patton, D.D., pastor of the entertaining church, who offered the closing prayer and pronounced the benediction.

At 9:50 P. M. the Moderator declared the Council adjourned without day.

TRUMAN J. SPENCER,
Assistant Secretary.

WILLIAM E. BARTON, *Moderator*
CHARLES E. BURTON, *Secretary*

MEMBERS OF THE COUNCIL

Rev. Edward Dwight Eaton, *Secretary ad interim.*
Mr. Frank F. Moore, *Treasurer* (absent).

DELEGATES

BY CONFERENCES AND ASSOCIATIONS

(*Numerals in parentheses indicate the number of delegates to which the electing body is entitled. Superior numerals following names indicate expiration of term.*)

Alabama

Congregational Association (1), Pres. F. A. Sumner [1923] (absent).

District Associations:

First (1), Rev. J. P. O'Brien [1923] (absent).
Second (1), Rev. J. C. Olden [1923] (absent).
Third (1).

General Congregational Conference (1).

District Associations:

Bear Creek (1).
Clanton (1).
Christiana (1).
Echo (1).
Fairhope (1), Miss Helen C. Jenkins [1923] (absent).
Tallapoosa (1).
Tallassee (1).
Troy-Rose Hill (1).

Arizona

Congregational Conference (2), Rev. T. O. Douglass, Jr. [1925]; Rev. G. D. Yoakum [1925].

California

Northern Congregational Conference (2), Rev. T. T. Giffen [1925]; Rev. W. A. Schwimley [1923].

District Associations:

Bay (4), Mr. C. W. Brock [1925]; Mr. Charles H. Ham [1925] (absent); Rev. C. D. Milliken [1923] (absent); Rev. F. J. Van Horn [1925].

Central (1), Rev. Harley H. Gill [1925].
German (1), Rev. Albert Reiman [1925].
Humboldt (1), Rev. Wm. Duncan Ogg [1925].
Modoc (1), Rev. J. R. Shoemaker [1925].
Sacramento Valley (1), Rev. Harvey V. Miller [1923] (absent).
San Joaquin Valley (1), Rev. Benjamin Gould [1925].
Santa Clara (1), Rev. Burton M. Palmer [1925].
Sonoma (1), Rev. Clarence E. Robinson [1925].
Upper Bay (1), Rev. G. Southwell Brett [1925].

Southern Congregational Conference (2), Rev. Herbert C. Ide [1923]; Mr. Frank A. Miller [1923] (absent).

District Associations:

Kern (1), Rev. Edgar R. Fuller [1923].

Los Angeles (6), Pres. James A. Blaisdell [1925]; Mr. A. J. Crookshank [1923]; Rev. Ernest E. Day [1923]; Rev. George F. Kenngott [1925]; Rev. Carl S. Patton [1925]; Mr. B. G. Wright [1923].

San Bernardino (2), Rev. H. V. Hartshorn [1925]; Rev. John B. Toomay [1923].

San Diego (2), Rev. Chas. W. Hill [1925]; Mr. Geo. W. Marston [1923].

Colorado

Congregational Conference (1), Rev. Monroe Markley [1923].

District Associations:

Arkansas Valley (1), Rev. Fred Staff [1923].

Denver (3), Rev. Robert Hopkin [1925]; Rev. W. S. Rudolph [1923]; Rev. Laurence A. Wilson [1925].

Eastern (1), Rev. W. P. Barton [1925].

German (3).

Northwestern (1), Mr. James Brobeck [1925] (Sub. Rev. W. I. Jones).

Western (1), Rev. Isaac Cassell [1925].

Connecticut

General Conference (7), Mr. Alva E. Abrams [1925] (Sub. Mr. Geo. H. Stoughton); Rev. Charles R. Brown [1923]; Rev. Charles F. Carter [1925]; Pres. William Douglas Mackenzie [1923]; Hon. Epaphroditus Peck [1925]; Rev. Orville A. Petty [1923]; Prof. Luther A. Weigle [1923].

District Associations:

Central (1), Rev. George W. C. Hill [1925].

Fairfield County (5), Rev. Gerald H. Beard [1925] (Sub. Mrs. Emma A. Maylott); Rev. Herbert S. Brown [1923] (absent); Rev. Wm. Horace Day [1925]; Rev. Watson L. Phillips [1923] (Sub. Mrs. George H. Stoughton); Rev. Alfred Grant Walton [1923] (absent).

Farmington Valley (2), Rev. Quincy Blakely [1925] (Sub. Mrs. Charles F. Carter); Mrs. Epaphroditus Peck [1923].

Hartford (2), Mr. Leverett Belknap [1923]; Rev. Rockwell Harmon Potter [1925].

Hartford East (1), Rev. Frederick W. Raymond [1925].

Litchfield Northeast (1), Rev. Samuel T. Clifton [1923].

Litchfield Northwest (1), Rev. Elwell O. Mead [1925] (absent).

Litchfield South (2), Mr. Frank Blakeslee [1923]; Rev. J. L. R. Wyckoff [1925] (absent).

Middlesex (3), Mr. Edward W. Hazen [1923] (Sub. Rev. Chas. S. Thayer); Rev. Douglas Horton [1925] (Sub. Mrs. S. T. Clifton); Rev. William F. White [1923] (absent).

Naugatuck Valley (2), Rev. Alfred W. Budd [1923]; Rev. Worthy F. Maylott [1925].

New Haven East (1), Rev. Theo. B. Lathrop [1923].

New Haven West (3), Rev. Harry R. Miles [1923] (absent); Mr. C. E. P. Sanford [1923]; Rev. Harris E. Starr [1925].

New London (3), Rev. J. Romeyn Danforth [1923]; Hon. Edwin W. Higgins [1923] (Sub. Mrs. Charles S. Thayer); Miss Ella M. Norton [1925] (absent).

Tolland (2), Rev. Percy E. Thomas [1925] (absent).

Windham (3), Rev. John R. Pratt [1925]; Mrs. John R. Pratt [1925]; Rev. W. B. Williams [1923] (absent).

District of Columbia

See New Jersey—Middle Atlantic Conference.

Florida

General Congregational Conference (1).

District Associations:

East Coast (1).

South (1).

Southeast Coast (1).

West (1).

Georgia

Congregational Conference (1), Rev. Gardner S. Butler [1925] (absent).

District Associations:

Middle (1), Rev. J. F. Blackburn [1923] (absent).

North (2), Rev. Dwight S. Bayley [1923] (absent); Rev. Lewis H. Keller [1923] (absent).

South (2).

General Congregational Convention (1), Rev. Russell S. Brown [1923].

District Associations:

Atlanta (1), Rev. George J. Thomas [1925].

Southeastern (1).

Hawaii

Hawaiian Evangelical Association (1), Rev. Henry P. Judd [1923].

District Associations:

Hawaii (3), Mr. W. R. Castle [1923] (absent); Mrs. W. R. Castle [1923] (absent).

Kuai (2), Mr. Theodore Richards [1923] (absent); Mrs. Theodore Richards [1923] (absent).

Maui (3), Rev. A. Craig Bowdish [1923]; Rev. L. B. Kaumeheiwa [1923] (absent).

Oahu (2), Rev. Albert W. Palmer [1923]; Rev. E. T. Sherman [1923].

Idaho

Conference (3), Rev. J. Edward Ingham [1925]; Rev. Charles Edward Mason [1923]; Rev. Arthur J. Sullens [1923].

District Associations:

Eastern (1), Rev. Chas. H. Cleaves [1925] (Sub. Mrs. J. E. Ingham).

Illinois

Congregational Conference (6), Mrs. Wm. E. Barton [1923]; Dean Eugene Davenport [1925] (Sub. Rev. Francis L. Hayes); Mrs. L. O. Lee [1925]; Rev. Geo. T. McCollum [1923]; Miss Sallie A. McDermont [1925]; Rev. Walter Spooner [1923].

District Associations:

Aurora (2), Rev. Roscoe M. Burgess [1923]; Rev. J. M. Lewis [1925] (Sub. Rev. Chas. Wesley Burton).

Bureau (1), Rev. Wm. M. Britt [1923].

Central (1), Rev. J. Scott Carr [1923] (Sub. Miss Frances B. Patterson).

Central East (2), Rev. Thomas Charters [1925]; Mrs. Thomas Charters [1923].

Central West (3), Rev. C. W. Hiatt [1923] (Sub. Mrs. H. A. Fischer); Mr. E. F. Hunter [1925]; Rev. C. E. McKinley [1925] (Sub. Miss Zilpha Lloyd).

Chicago (11), Rev. Ernest Bourner Allen [1925]; Rev. Wm. E. Barton [1923]; Rev. Hugh Elmer Brown [1925]; Pres. O. S. Davis [1923]; Rev. Robert W. Gammon [1923]; Mr. Myron A. Myers [1925]; Mrs. M. A. Myers [1923]; Rev. John R. Nichols [1923]; Rev. C. A. Osborne [1923]; Mr. F. E. Reeve [1925]; Rev. James Austen Richards [1925].

Elgin (2), Mr. F. K. Mann [1923] (Sub. Mr. E. J. Wiswald); Rev. F. M. Webster [1925].

Fox River (2), Miss Jessie Anderson [1925]; Miss Helen E. Martin [1923].

German (1), Rev. Fred J. Berghoefer [1925] (Sub. Rev. R. A. Jernberg).

Quincy (1), Mr. Henry F. Scarborough [1925] (Sub. Mrs. William Spooner).

Rockford (1), Rev. R. H. Zackman [1925] (Sub. Mrs. Nellie C. Osborne).

Rock River (1), Mr. P. S. McGlynn [1925] (Sub. Miss Lydia Colby).

Southern (1), Mr. J. C. Mench [1925].

Springfield (2), Mr. Warren F. Hardy [1923] (absent); Rev. Henry Irving Parrott [1925] (Sub. Mrs. S. E. Hurlbut).

Indiana

Congregational Conference (1), Mr. H. L. Whitehead [1923].

District Associations:

Central (2), Mrs. Timothy Harrison [1925]; Mrs. Alice Wilson [1925].

Fort Wayne (1), Mr. R. E. Willis [1923] (Sub. Mrs. H. L. Whitehead).

Michigan City (1).

Iowa

Congregational Conference (4), Rev. P. A. Johnson [1923]; Mr. F. A. McCornack [1925] (absent); Rev. R. J. Montgomery [1925] (absent); Mr. H. E. Roberts [1925].

District Associations:

Council Bluffs (3), Rev. Allen L. Eddy [1923] (absent); Rev. Frank C. Gonzales [1925] (Sub. Rev. E. S. Hill); Pres. Nelson W. Wehrhan [1923] (Sub. Rev. Wm. M. Brooks).

Davenport (2), Rev. Ira J. Houston [1923] (absent); Rev. Edmund M. Vittum [1925] (absent).

Denmark (2), Rev. Frederick W. Long [1925] (absent); Rev. William George Ramsay [1925].

Des Moines (2), Rev. J. E. Kirbye [1923] (absent); Rev. Henry K. Hawley [1925] (Sub. Rev. Anson H. Robbins).

German (1), Rev. Herman Schwab [1923] (absent).

Grinnell (3), Rev. T. O. Douglass [1923]; Pres. J. H. T. Main [1925]; Rev. F. T. Mayer-Oakes [1923].

Mitchell (3), Rev. Edwin Booth, Jr. [1925] (Sub. Rev. Malcolm Dana); Rev. W. L. Dibble [1925] (absent); Rev. B. M. Southgate [1925].

Northeastern (3), Mr. Joseph Garland [1925] (absent); Rev. Arthur M. S. Stook [1925] (absent); Rev. Mahlon Willett [1923] (absent).

Sioux (4), Rev. H. O. Allen [1925] (absent); Mr. Martin Ausland [1923] (absent); Rev. J. Franklin Parsons [1925] (absent); Mrs. E. M. Whiting [1923] (Sub. Mrs. T. O. Douglass).

Webster City (3), Rev. Charles E. Cushman [1925]; Rev. William A. Minty [1925] (Sub. Mrs. W. G. Ramsay); Rev. Henry O. Spelman [1923].

Welsh (1).

Kansas

Congregational Conference (2), Rev. John B. Gonzales [1925]; Rev. Fred Grey [1923].

District Associations:

Arkansas Valley (2), Mr. H. O. Judd [1923] (absent); Mr. C. M. McAllister [1925] (absent).

Central (4), Mrs. Clara Baker [1923]; Rev. Aaron Breck [1925]; Mr. D. O. Coe [1923]; Rev. W. F. Slade [1925].

Eastern (2), Rev. Lewis Bookwalter [1925]; Mr. Harry Redding [1923] (absent).

Northern (1), Rev. W. M. Elledge [1923].

Northwest (2), Mr. R. R. Hays [1925] (Sub. Rev. A. S. Taylor); Rev. T. B. Smith [1923] (absent).

Southern (2), Mr. A. D. Gray [1925].

Wichita (2), Mr. H. W. Darling [1923] (Sub. Mrs. W. H. Rollins); Pres. Walter H. Rollins [1925].

Kentucky

State Conference (2), Rev. Cecil H. Plummer [1925] (absent).

Louisiana

Congregational Conference (1), Mr. Edward H. Phillips [1923].

District Associations:

Iberia (1), Rev. Alfred Lawless, Jr. [1923] (absent).
New Orleans (1), Rev. H. H. Dunn [1923] (absent).
Thibadaux (1), Rev. Leroy Coxon [1923] (absent).

Congregational Convention (1), Rev. Samuel Holden [1925] (absent).

District Associations:

North (1).
Southwest (1), Rev. Robt. Murray Pratt [1925] (absent).

Maine

Congregational Conference (2), Rev. Chas. Harbutt [1923]; Prof. W. B. Mitchell [1925] (absent).

District Associations:

Aroostook (2), Rev. James C. Gregory [1923] (absent); Rev. Albert M. Thompson [1925] (absent).

Cumberland (3), Rev. James E. Aikins [1925]; Rev. William J. Campbell [1923] (absent); Rev. Daniel I. Gross [1925].

Cumberland North (2), Mr. Horace C. Day [1923] (absent); Rev. George E. Kinney [1925] (absent).

Franklin (1), Mr. Wilbert G. Mallett [1925] (absent).

Hancock (2), Rev. A. M. MacDonald [1925] (absent); Mr. Benjamin B. Whitcomb [1923] (absent).

Kennebec (2), Rev. Orlo Eugene Barnard [1923] (absent); Rev. John H. Wilkins [1925] (absent).

Lincoln (2), Rev. Edwin D. Hardin [1923] (absent).

Oxford (2), Rev. S. T. Achenbach [1925] (absent); Rev. R. E. Gilkie [1923] (absent).

Penobscot (2), Rev. Harold S. Capron [1925] (absent); Prof. Calvin M. Clark [1923] (absent).

Piscataquis (1).

Somerset (1), Miss Hannah R. Page [1923] (absent).

Union (1), Mr. W. M. Staples [1923] (absent).

Waldo (1), Mr. James H. Duncan [1923] (absent).

Washington (2).

York (2), Rev. Paris E. Miller [1923] (absent); Rev. Harry Trust [1923] (absent).

Maryland

See New Jersey—Middle Atlantic Conference.

Massachusetts

Congregational Conference (14), Rev. Henry Lincoln Bailey [1925]; Mrs. James L. Barton [1925]; Miss Maud Barton [1925]; Rev. Howard A. Bridgman [1923]; Rev. George E. Cary [1923]; Mr. Frank Gaylord Cook [1923]; Mrs. Frank Gaylord Cook [1925]; Rev. M. Angelo Dougherty [1925]; Mrs. Edward D. Eaton [1925]; Rev. Frederick E. Emrich [1923]; Rev. Merritt A. Farren [1925]; Mr. Frederick A. Gaskins [1923]; Miss Eliza H. Kendrick [1923]; Rev. Cornelius H. Patton [1923].

District Associations:

Andover (2), Rev. Ernest C. Bartlett [1925]; Rev. Herbert G. Mank [1923].

Barnstable (2), Rev. Sarah A. Dixon [1923] (absent); Rev. Frederick B. Noyes [1925] (absent).

Berkshire North (2), Rev. William M. Crane [1925] (absent); Rev. Payson E. Pierce [1923] (absent).

Berkshire South (2), Mr. Edward S. Rogers [1923] (Sub. Rev. Henry M. Bowden); Rev. Benson N. Wyman [1925].

Brookfield (2), Rev. A. Lincoln Bean [1925] (absent); Mr. Henry K. Hyde [1925] (absent).

Essex North (2), Mrs. Geo. E. Cary [1925]; Rev. Edward D. Disbrow [1923].

Essex South (4), Mr. Adolph Ackerman [1923] (absent); Rev. D. Emory Burtner [1925] (Sub. Mrs. E. D. Disbrow); Rev. Walter W. Campbell [1925]; Mr. Harold C. Childs [1923].

Franklin (3), Rev. E. M. Frary [1923] (absent); Mr. A. G. Moody [1923] (absent); Rev. A. P. Pratt [1925] (absent).

Hampden (4), Mrs. Henry L. Bailey [1925]; Rev. James L. Barton [1925]; Rev. William N. DeBerry [1923]; Mrs. William N. DeBerry [1923].

Hampshire (2), Rev. Ralph A. Christie [1923] (absent).

Hampshire East (2), ——— (Sub. Rev. Marion J. Bradshaw); ——— (Sub. Dr. J. H. McCurdy).

Mendon (1) Rev. Allen E. Cross [1923] (absent).

Middlesex South (2), Rev. Arthur W. Ackerman [1925]; Dr. Edward H. Bigelow [1923].

Middlesex Union (2), Rev. Judson L. Cross [1925]; Mrs. Judson L. Cross [1923].

Norfolk (4), Rev. Harry Grimes [1923]; Mrs. Harry Grimes [1925]; Rev. Eric I. Lindh [1925] (absent); Mr. Robert W. E. MacKenzie [1925] (absent).

Old Colony (2), Mr. Lemuel L. Dexter [1923].

Pilgrim (1), Rev. Haig Adadourian [1923].

Suffolk North (2), Rev. Israel Ainsworth [1923]; Mr. Fred P. Greenwood [1925].

Suffolk South (3), Mr. Fred W. Faller [1923]; Rev. Geo. W. Owen [1925]; Rev. Albert F. Pierce [1925] (Sub. Rev. Herbert W. Gates).

Suffolk West (3), Rev. Carl M. Gates [1925]; Rev. Harris G. Hale [1925] (Sub. Mr. Isaac C. Stone); Mr. Louis D. Gibbs [1925] (Sub. Mrs. Isaac C. Stone).

Taunton (2), Rev. Theophilus S. Devitt [1923] (absent); Mr. Henry H. Earl [1925] (absent).

Woburn (3), Rev. Frank M. Sheldon [1925]; Mr. Franklin P. Shumway [1923] (absent); Miss Carrie A. Whitaker [1925].

Worcester Central (3), Rev. John L. Findlay [1923]; Rev. Frederick T. Rouse [1923]; Mrs. Elizabeth Sargent [1925].

Worcester North (2), Rev. George W. French [1925] (Sub. Rev. Herbert E. Lombard); Mrs. Mary E. French [1925] (absent).

Worcester South (2), Rev. Walter H. Commons [1923]; Mr. Frank W. Forbes [1925].

Michigan

Congregational Conference (4), Mr. Reuben R. Moore [1923] (absent); Rev. W. S. Steensma [1925] (absent); Mr. C. B. Stowell [1925] (absent); Rev. M. J. Sweet [1923] (absent).

District Associations:

Cheboyan (2), Rev. Rex O. Holman [1925] (absent); Rev. Frank Jones [1923] (absent).

Detroit (2), Rev. G. Glenn Atkins [1925]; Rev. Chester B. Emerson [1923] (Sub. Miss Helen Hodges).

Eastern (2), Rev. Matt Mullen [1923] (absent).

Genesee (2), Rev. Geo. Benford [1925] (absent); Rev. W. B. Denny [1923] (absent).

Gladstone (1).

Grand Rapids (3), Mr. L. A. Cornelius [1925] (absent); Rev. S. C. Haskin [1925]; Mrs. J. R. McColl [1923].

Grand Traverse (2), Rev. A. A. Allington [1925] (absent); Rev. A. F. Hess [1923] (absent).

Jackson (2), Rev. Bastian Smits [1923] (absent).

Kalamazoo (3), Rev. Samuel E. Kelley [1925] (absent); Rev. J. Twyson Jones [1923] (absent); Rev. Paul H. Yourd [1925] (absent).

Lake Superior (1), Rev. Edwin Woolley [1925].

Lansing (4).

Muskegon (1), Rev. Henry Wm. Rogers [1923] (absent).

North Central (1), Rev. J. R. McColl [1923].

Saginaw (1), Rev. D. C. McNair [1923] (absent).

Southern (2), Rev. Brooks A. Warren [1925]; Mr. George H. Rawson [1923] (Sub. Miss Lena Hodges).

Minnesota

General Congregational Conference (3), Pres. D. J. Cowling [1925]; Rev. Harry P. Dewey [1925] (absent); Rev. Everett Lesher [1925].

District Associations:

Central (2), Rev. Albert D. Stauffacher [1923] (absent).

Duluth (2), Mr. Christian Bruhn [1925] (absent); Rev. Noble S. Elderkin [1925] (Sub. Miss Bessie G. Mars).

Minneapolis (4), Rev. W. L. Bunger [1923] (absent); Mr. J. M. McBride [1923] (absent); Rev. Chas. L. Mears [1925] (absent); Rev. Perry A. Sharpe [1925]..

Minnesota Valley (2), Rev. E. W. Benedict [1925] (absent); Rev. F. H. Richardson [1923] (absent).

Northern Pacific (4), Rev. E. T. Ferry [1925] (absent); Mrs. A. L. Hanson [1923]; Rev. John Nickerson [1925] (absent); Rev. A. K. Voss [1923] (absent).

Rainy River (1), Rev. William W. Dale [1923] (absent).

St. Paul (2), Rev. Harry Blunt [1923] (absent); Mr. C. J. Hunt [1923] (absent).

Southeastern (2), Mrs. Perry A. Sharpe [1925]; Rev. William Lang Sutherland [1925].

Southwestern (3), Mr. A. W. Fagerstrom [1923]; Rev. John A. Hughes [1925]; Rev. C. D. Moore [1925] (absent).

Mississippi

Congregational Conference (2), Rev. H. H. Proctor [1925]; Mrs. H. H. Proctor [1923].

Missouri

Congregational Conference (1), Rev. S. H. Woodrow [1923].

District Associations:

Kansas City (1), Rev. F. S. Webb [1923].

Kidder (1), Rev. G. W. Shaw [1925].

Springfield (2), Rev. S. H. Buell [1925]; Mrs. S. H. Buell [1923].

St. Louis (2), Rev. L. J. Sharp [1923]; Mrs. S. H. Woodrow [1923].

Montana

Congregational Conference (1), Rev. Elmer H. Johnson [1925].

District Associations:

German (1), Rev. Herman Seil [1925].

Great Falls (1), Mr. John McKenzie [1925] (absent).

Northeastern (2), Mr. Claude E. Hoppin [1925] (absent); Rev. E. W. Savage [1925] (absent).

Southeastern (2), Mrs. F. W. Arnold [1923] (absent); Rev. John Carrol Blackman [1925] (absent).

Western (1), Miss Maude Mosher [1925] (absent).

Yellowstone (3), Rev. Mark G. Inghram [1925] (absent); Rev. William Preston Kelts [1923] (absent); Rev. George Mahlon Miller [1925] (absent).

Nebraska

Congregational Conference (2), Rev. Victor F. Clark [1925]; Rev. Samuel I. Hanford [1923].

District Associations:

Blue Valley (2), Pres. John N. Bennett [1925]; Rev. William B. Kline [1923].

Columbus (1), Rev. Julius H. Kraemer [1923].

Elkhorn Valley (3), Rev. J. H. Andress [1923]; ——— (Sub. Mrs. John H. Andress).

Frontier (1), Mrs. Lulu D. Peck [1925] (absent).

German (2).

Lincoln (2), Rev. John Andrew Holmes [1925] Mrs. E. L. Hinman [1923] (Sub. Rev. Chas. G. Murphy).

Loup Valley (1), ——— (Sub. Miss Gertrude Hanford).

Northwestern (1).

Omaha (2), Mr. G. R. Birch [1923]; Rev. W. D. King [1925].

Republican Valley (2), Rev. Geo. W. Mitchell [1923]; Mr. Robert Newton [1925] (Sub. Mrs. John A. Holmes).

New Hampshire

General Conference (2), General Elbert Wheeler [1925] (absent).

District Associations:

Cheshire (2), Mr. F. D. Hemingway [1923] (absent); Rev. H. G. Megathlin [1925] (absent).

Coos and Essex (1), Rev. William A. Bacon [1923] (absent).

Grafton-Orange (1).

Hillsboro (4), Rev. Warren L. Noyes [1923] (absent); Rev. John W. Wright [1925]; Mrs. John W. Wright [1923].

Merrimack (4), Rev. Edwin J. Aiken [1923]; Mrs. Lydia E. Davis [1925] (absent); Rev. C. C. Sampson [1925] (absent); Rev. Edward R. Stearns [1923].

Rockingham (3), Mr. Charles S. Bates [1925] (absent); Mr. Willis E. Lougee [1925] (absent); Mr. R. Clyde Margeson [1923] (absent).

Strafford (2), Rev. Robert W. Coe [1925] (absent); Rev. F. G. Woodworth [1925] (absent).

Sullivan (1), Rev. O. W. Peterson [1923] (absent).

New Jersey

Middle Atlantic Conference (2), Rev. Clarence H. Wilson [1923]; ——— (Sub. Mrs. F. W. Wilcox).

District Associations:

Northern New Jersey (4), Rev. Howard E. Clarke [1925]; Rev. E. Lyman Hood [1925] (Sub. Rev. Herman F. Swartz); Mr. Seymour N. Sears [1923] (Sub. Mr. Charles H. Baker); Mrs. Herman F. Swartz [1923].

Washington (2), Mr. J. Henry Baker [1925] (Sub. Rev. W. Knighton Bloom); Rev. Walter Amos Morgan [1923] (Sub. Rev. Frank L. Moore).

New Mexico

Congregational Conference (2), Rev. J. H. Heald [1923]; Rev. Otto J. Scheibe [1925].

New York

Congregational Conference (7), Rev. Edmund A. Burnham [1925] (absent); Rev. George D. Egbert [1923]; Rev. J. F. Halliday [1925]; Mr. Warner James [1925] (absent); Mr. W. H. Race [1923] (absent); Prof. Wm. W. Rockwell [1923] (absent).

District Associations:

Black River and St. Lawrence (3), Rev. H. M. Shaw [1923] (absent).

Central (4), Mr. F. J. Doubleday [1923] (absent); Rev. Charles Olmstead [1923] (absent); Mr. Fred L. Potter [1925] (absent); Rev. Andrew M. Wight [1925].

Essex (1).

Hudson River (2), Rev. Augustine P. Manwell [1923] (absent); Rev. Mailler O. VanKeuren [1925].

New York City (6), Rev. J. Percival Huget [1923]; Rev. C. E. Jefferson [1923] (Sub. Rev. Charles S. Mills); Rev. William H. Kephart [1925]; Mrs. J. J. Pearsall [1923]; Mr. Franklin H. Warner [1925] (absent).

Oneida, Chenango and Delaware (3), Rev. George R. Foster [1923]; Rev. Frank W. Murtfeldt [1923] (Sub. Mrs. C. L. Olmstead).

Suffolk (1), Rev. Wells H. Fitch [1923] (absent).

Susquehanna (3), Rev. A. G. Cornwell [1925] (Sub. Mrs. James F. Halliday); Mrs. A. G. Cornwell [1925] (absent).

Washington and Rutland (Vt.), Welsh (1).

Welsh (1), Rev. Joseph Evans [1923] (absent).

Western (6), Rev. Motier C. Bullock [1923] (absent); Rev. George R. Lewis [1923] (absent); Rev. Morgan Millar [1923] (absent); Rev. Kingsley F. Norris [1923] (absent); Rev. Alfred E. Randell [1925]; Rev. Livingston L. Taylor [1923] (absent).

North Carolina

Annual Conference (1), Rev. Arthur F. Elmes [1925] (absent).

District Associations:

Northern (1), Rev. D. J. Flynn [1925] (absent).

Southern (2), Rev. P. R. DeBerry [1923] (absent).

Western (1), Rev. H. R. Walden [1923] (absent).

Conference of Carolinas (2), Rev. Wm. B. Duttera [1925]; Mr. W. H. Harvey [1923] (absent).

North Dakota

Congregational Conference (1), Rev. Edwin H. Stickney [1923].

District Associations:

Drake (2), Rev. Daniel Earl [1925]; Rev. C. L. Hall [1923] (absent).

Fargo (2), Rev. R. A. Beard [1923]; Rev. LaRoy Austin Lippitt [1923] (absent).

German (6), Rev. H. J. Dietrich [1923] (absent).

Grand Forks (2), Rev. E. B. Lund [1923] (absent).

Jamestown (4), Rev. Frank Atkinson [1923]; Hon. James A.

Buchanan [1923] (absent); Rev. Charles H. Phillips [1925] (absent); Mrs. Mary B. Phillips [1925] (absent).

Missouri River (2), Mrs. J. G. Dickey [1923]; Rev. John Orchard [1923] (Sub. Rev. Walter H. Ashley).

Mouse River (4), Rev. Samuel Hitchcock [1923] (Sub. Mrs. Daniel Earl); Rev. A. M. West [1923] (absent).

Southwestern (1), Rev. J. G. Dickey [1923].

Wahpeton (1).

Ohio

Congregational Conference (5), Rev. Dan Freeman Bradley [1925] (Sub. Pres. Henry C. King); Rev. John G. Fraser [1923] (Sub. Prof. E. I. Bosworth); Mr. Allison M. Gibbons [1925]; Rev. Irving Maurer [1923]; Rev. John George Hindley [1923] (Sub. Rev. Luman H. Royce).

District Associations:

Central (1), Rev. David Pike [1925].

Central North (3), Dr. Ralph R. Barrett [1925]; Mrs. R. R. Barrett [1925]; Rev. Chas. H. Small [1923] (Sub. Miss Hazel Thornton).

Central South (1), ——— (Sub. Rev. F. L. Fagley).

Cleveland (4), Mr. W. B. Davis [1925] (Sub. Mrs. Ella M. Gibbons); Rev. G. LeGrand Smith [1925]; Rev. Howard L. Torbet [1923] (absent); Mr. J. B. Whitney [1923].

Eastern (1), ——— (Sub. Mrs. W. H. Longsworth).

Grand River (3), Rev. J. Franklin Candy [1925] (Sub. Mr. Arthur Bates); Mr. D. C. Crawford [1923] (Sub. Mr. L. B. Freeman); Rev. James Henry Rankin [1925].

Marietta (1), Mr. William W. Mills [1925].

Medina (2), Rev. John H. Grant [1923] (Sub. Miss Juanita Gibson); Mr. Thos. Henderson [1923] (Sub. Miss Lulu Kendeigh).

Miami (1), Mr. Edgar A. Fay [1925].

Plymouth Rock (2), Rev. Newton W. Bates [1925]; Mrs. Newton W. Bates [1923].

Puritan (3), Rev. Roscoe Graham [1925] (Sub. Mrs. LeGrand Smith); Rev. W. H. Longsworth [1925]; Rev. I. J. Swanson [1923].

Toledo (2), Rev. Richard T. Boyd [1923] (Sub. Mrs. I. J. Swanson); Rev. Chas. E. Ward [1925] (Sub. Mrs. E. A. Fay).

Oklahoma

General Conference (1), Rev. Henry W. Tuttle [1923].

District Associations:

Colored (1).

Eastern (1), Rev. James E. Pershing [1923] (absent).

Northwestern (1), Rev. W. H. Hurlbut [1925] (absent).

Southwest (1), Rev. Chas. J. Kellner [1923] (absent).

Oregon

Congregational Conference (1), Rev. Wm. T. McElveen [1925].

District Associations:

East Willamette (2), Rev. W. W. Blair [1925]; Rev. John P. Clyde [1925].

Mid Columbia (1), Rev. C. H. Nellor [1925].

Portland (2), Rev. E. E. Flint [1925]; Mrs. A. J. Sullens [1925].

West Willamette (1), Pres. Robert Frye Clark [1925].

Pennsylvania

Congregational Conference (1), Mr. John R. Thomas [1925].

District Associations:

Northwestern (2), Mr. W. H. Davis [1925] (absent); Rev. John T. Nichols [1923] (absent).

Philadelphia (1), Rev. David Leyshon [1923] (absent).

Pittsburgh (2), Rev. J. R. Thomas [1923] (absent).

Welsh Eastern (2).

Wyoming (2), Mrs. John R. Thomas [1925].

Porto Rico

(No Organization) (2).

Rhode Island

Congregational Conference (5), Rev. Arthur H. Bradford [1923] (absent); Rev. Gideon A. Burgess [1925]; Rev. James D. Dingwell [1925]; Mr. Nathan W. Littlefield [1925] (Sub. Mrs. J. D. Dingwell); Rev. Edward L. Marsh [1923] (Sub. Rev. C. Fremont Roper).

South Carolina

Congregational Association (1), Rev. C. S. Ledbetter [1925].

Conference of Carolinas—*See* North Carolina.

South Dakota

Congregational Conference (1), Rev. W. Herbert Thrall [1923] (absent).

District Associations:

Black Hills (3), Mrs. E. E. Benjamin [1925] (absent); Rev. D. J. Perrin [1923]; Rev. L. Reynolds [1925] (absent).

Central (3), Rev. B. H. Burtt [1925] (absent); Hon. Doane Robinson [1923]; Rev. J. D. Whitelaw [1923].

Dakota (2), Rev. G. A. Vennink [1923]; Rev. Frank Newhall White [1923].

German (4).

Northern (3), Rev. Samuel Johnson [1923]; Mr. Ashmun Loomis [1925]; Mrs. A. Loomis [1923].

Northwestern (1), Rev. William F. Ireland [1925] (absent).

South Central (2), Rev. L. E. Camfield [1925]; Rev. John B. Reese [1923] (absent).

Yankton (2), Pres. H. K. Warren [1923]; Miss Blanche Wood [1925].

Tennessee

Conference (White) (3), Rev. Marston S. Freeman [1925]; Mrs. Marston S. Freeman [1925]; Rev. Neil McQuarrie [1925].

Conference (Colored) (2), Rev. Everett G. Harris [1923].

Texas

Conference (White) (1), Rev. Thomas H. Harper [1925].
Panhandle (1), Rev. A. E. Ricker [1923].
Texas (1), Maj. Ira H. Evans [1923].

Plymouth Conference (1), Rev. Leslie R. Maye [1925].

Utah

Congregational Association (2), Rev. Godfrey Matthews [1923] (Sub. Rev. P. A. Simpkin); Rev. H. M. McDowell [1925].

Vermont

Congregational Conference (2), Mr. Ralph E. Flanders [1923] (absent); Rev. George S. Mills [1925].

District Associations:

Addison County (1).

Bennington (1), Rev. Vincent Ravi-Booth [1925] (absent).

Caledonia County (2), Rev. Chauncey A. Adams [1923] (absent); Rev. H. J. Hinman [1925].

Chittenden County (2), Rev. C. C .Merrill [1923].

Franklin and Grand Isle (1).

Lamoille (1), Rev. George E. Goodliffe [1923] (absent).

Orange (1), Rev. Charles E. Walsh [1925] (absent).

Orleans (2), Mr. Wallace H. Gilpin [1923] (absent).

Rutland (2), Rev. Walter Thorp [1923] (absent).

Union (1), Rev. Henry L. Ballou [1923] (absent).

Washington (2), Rev. Frank Blomfield [1923] (absent); Rev. Frank L. Goodspeed [1925] (absent).

Windham (2), Rev. John C. Prince [2923] (absent); Mr. Geo. C. Wright [1925] (absent).

Windsor (2).

Virginia

See New Jersey—Middle Atlantic Conference.

Washington

Congregational Conference (2), Rev. C. H. Burdick [1925]; Rev. Joel Harper [1925].

District Associations:

Columbia River (1), Rev. O. A. Stillman [1925] (Sub. Rev. C. H. Harrison).

Eastern Wash. and Northern Idaho (5), Mrs. Lucius O. Baird [1923]; Mrs. Joel Harper [1923]; Rev. C. C. McDermoth [1923]; Rev. F. O. Wyatt [1925] (absent); Rev. Chas. D. Yates [1925] (absent).

Northwestern (3), Rev. A. I. Ferch [1925]; Rev. William R. Marshall [1923].

Pacific German (2), Rev. G. Graedel [1923] (absent); Rev. John H. Hopp [1925].

Seattle (3), Rev. Lucius O. Baird [1923]; Mrs. Wm. P. Harper [1923] (absent); Rev. H. C. Mason [1925] (Sub. Mrs. Chas. McDermoth).

Tacoma (2), Rev. Frank Dyer [1923]; Rev. Joseph Weiss [1925].

Walla Walla (2), Prof. Louis F. Anderson [1925]; Pres. S. B. L. Penrose [1923] (Sub. Miss Helen E. Pepoon).

Yakima (1), Rev. Horace P. James [1925] (Sub. Mrs. Joseph Weiss).

Wisconsin

Congregational Conference (3), Rev. Robert Allingham [1925]; Rev. C. L. Atkins [1925]; Rev. L. Curtis Talmage [1923].

District Associations:

Beloit (3), Rev. Homer W. Carter [1923]; Rev. William Lodwick [1925] (Sub. Rev. W. R. Lloyd); Hon. John M. Whitehead [1923].

Eau Claire (3), Rev. B. H. Cheney [1923] (Sub. Mrs. Homer W. Carter); Rev. John O. Thrush [1923] (Sub. Rev. W. E. Gilroy); ——— (Sub. Mrs. J. W. Wilson).

LaCrosse (2), Mrs. C. C. Rowlinson [1923] (Sub. Mrs. W. E. Gilroy); ——— (Sub. Miss Lucy Walker).

Lemonweir (3), Rev. Noel J. Breed [1925]; Mrs. Noel J. Breed [1925]; Pres. W. M. Ellis [1923] (Sub. Prof. J. F. Taintor).

Madison (3), Mrs. Clara Flett [1926]; Rev. L. E. Osgood [1925] (Sub. Mrs. J. F. Taintor); Rev. J. E. Sarles [1923] (Sub. Mr. H. J. Yapp).

Milwaukee (2), Rev. Marvin R. Brandt [1925]; Rev. Howell D. Davies [1923].

Northeastern (2), Rev. T. Arthur Dungan [1923] ——— (Sub. Mrs. L. Curtis Talmage).

Superior (3), Rev. Reed Taft Bayne [1925] (Sub. Mrs. H. J. Yapp); Pres. J. D. Brownell [1925] (Sub. Rev. R. J. Barnes); Rev. Robert F. Merritt [1925] (Sub. Mrs. R. J. Barnes).

Winnebago (3), Mr. Frank J. Harwood [1923]; Rev. Philip H. Ralph [1926]; Rev. John W. Wilson [1925].

Wyoming

Congregational Conference (1), ——— (Sub. Rev. Wm. J. Minchin).

District Associations:

Central (1), Rev. Harry W. Johnson [1925].

Northern (1), Rev. Raymond B. Walker [1925] (Sub. Mrs. H. W. Johnson).

Southern (1), Rev. W. H. L. Marshall [1925].

United States General Conference of German Churches (2), Rev. Moritz E. Eversz [1926] (absent).

SUMMARY

Number of delegates that conferences and associations are entitled to according to reports received from registrars	685
Secretary and Treasurer, *ex-officiis*	2
Number of delegates recorded, including absentees	587
Number present: Regular delegates 298	
Substitutes 90	
Total	388
Women serving as delegates	95

HONORARY DELEGATES FROM COLLEGES, SEMINARIES, AND UNIVERSITIES

Andover Theological Seminary, Rev. Charles F. Carter.
Beloit College, Rev. Philip H. Ralph
Carleton College, Pres. Donald J. Cowling.
Chicago Theological Seminary, Pres. Ozora S. Davis.
Colorado College, Pres. C. A. Duniway.
Doane College, Pres. John N. Bennett.
Drury College, Mr. Edgar H. Price.
Fairmount College, Pres. Walter H. Rollins.
Fisk University, Mr. James A. Myers.
Grinnell College, Pres. J. H. T. Main.
Hartford Theological Seminary, Rev. Charles S. Thayer.
Illinois College, M. G. Frampton.
Kingfisher College, Pres. Henry W. Tuttle.
Marietta College, Rev. Horace Porter.
Oberlin College, Pres. Henry Churchill King.
Oberlin School of Theology, Dean Edward I. Bosworth.
Olivet College, Rev. Ernest Bourner Allen.
Pacific School of Religion, Pres. Em. Charles Sumner Nash.
Pacific University, Dean H. L. Bates.
Pomona College, Pres. Jas. A. Blaisdell.
Ripon College, Mr. Frank J. Harwood.
Rollins College, Prof. Raymond M. Alden.
Smith College, Miss Katharine Lyman.
Union Theological College, Prof. R. A. Jernberg.
Wellesley College, Prof. Eliza H. Kendrick.
Whitman College, Prof. Louis F. Anderson.
Yankton College, Pres. H. K. Warren.

HONORARY FOREIGN DELEGATES

Canada, Dr. W. G. Milarr.

Former Moderators Present

Rev. Charles R. Brown, Hon. Henry M. Beardsley, Rev. Wm. Horace Day, Pres. Henry C. King.

Former Assistant Moderators Present

Rev. Wm. E. Barton, Rev. H. H. Proctor, Pres. Chas. S. Nash, Rev. W. N. DeBerry.

Council Preacher

Rev. G. Glenn Atkins.

Speakers

Pres. Henry Churchill King, Rev. Carl S. Patton, Dean Charles R. Brown, Rev. Harley H. Gill, Rev. Charles C. Merrill, Rev. Worth M. Tippy, Rev. N. Yonezawa, Rev. Hugh Elmer Brown, Rev. Charles F. Carter, Rev. R. E. Brown, Rev. Wm. H. Day, Rev. James L. Barton, Rev. H. H. Proctor, Rev. F. J. Van Horn, Rev. J. Percival Huget, Rev. W. N. DeBerry, Rev. J. A. Richards, Rev. James F. Halliday, Rev. J. D. Dingwell, Prof. C. E. Rugh, Prof. L. A. Weigle, Rev. Frank C. Laubach, Pres. William D. Mackenzie, Rev. Rockwell H. Potter.

DELEGATES WHOSE TERMS EXPIRE 1923

(A numeral before a name indicates that in absence of primary a substitute served whose name may be found by referring to corresponding numeral in list of substitute delegates, page 428.)

Ackerman, Mr. Adolph, Swampscott, Mass.
Adadourian, Rev. Haig, Manomet, Mass.
Adams, Rev. Chauncey A., Danville, Vt.
Aiken, Rev. Edwin J., 6 School St., Concord, N. H.
Ainsworth, Rev. Israel, Beachmont, Mass.
Andress, Rev. J. H., Norfolk, Neb.
Arnold, Mrs. F. W., Glendive, Mont.
Atkinson, Rev. Frank, Carrington, N. D.
Ausland, Mr. Martin, Emmetsburg, Ia.

Bacon, Rev. William A., Littleton, N. H.
Baird, Rev. Lucius O., Plymouth Church, Seattle, Wash.
Baird, Mrs. Lucius O., Seattle, Wash.
Baker, Mrs. Clara, 306 Harrison St., Topeka, Kans.
Ballou, Rev. Henry L., Chester, Vt.
Barnard, Rev. Orlo Eugene, Winslow, Me.
Barton, Rev. Wm. E., 166 No. Kenilworth Ave., Oak Park, Ill.
Barton, Mrs. Wm. E., 166 No. Kenilworth Ave., Oak Park, Ill.
Bates, Mrs. Newton W., Burton, O.
Bayley, Rev. Dwight S., Atlanta, Ga.
Beard, Rev. R. A., Fargo, N. Dak.
Belknap, Mr. Leverett, Box 734, Hartford, Conn.
Bigelow, Dr. E. H., Framingham, Mass.
Birch, Mr. G. R., Scribner, Nebr.
Blackburn, Rev. J. F., Atlanta, Ga.
Blakeslee, Mr. Frank, Plymouth, Conn.
Blomfield, Rev. Frank, Montpelier, Vt.
Blunt, Rev. Harry, Plymouth Cong'l Church, St. Paul, Minn.
Bowdish, Rev. A. Craig, 743 Polk St., San Francisco, Calif.
[1]Boyd, Rev. Richard T., 2304 Cherry St., Toledo, O.
Bradford, Rev. Arthur H., 62 Lloyd Ave., Providence, R. I.
Bridgman, Rev. Howard A., 14 Beacon St., Boston, Mass.
Britt, Rev. Wm. M., Buda, Ill.
Brown, Rev. Charles R., New Haven, Conn.
Brown, Rev. Herbert S., Bridgeport, Conn.
Brown, Rev. Russell S., 183 Courtland Ave., Atlanta, Ga.
Buchanan, Hon. James A., Buchanan, N. D.
Budd, Rev. Alfred W., Elizabeth St., Derby, Conn.
Buell, Mrs. S. H., Springfield, Mo.
Bullock, Rev. Motier C., Salamanca, N. Y.
Bunger, Rev. W. L., 3001 Dupont Ave., S., Minneapolis, Minn.
Burgess, Rev. Roscoe M., Samonauk, Ill.

Campbell, Rev. William J., Portland, Me.
[2]Carr, Rev. J. Scott, Forrest, Ill.
Carter, Rev. Homer W., Madison, Wis.
Cary, Rev. George E., Bradford, Mass.
Castle, Mr. W. R., Honolulu, Hawaii.
Castle, Mrs. W. R., Honolulu, Hawaii.
Charters, Mrs. Thomas, Clifton, Ill.
[3]Cheney, Rev. B. H., River Falls, Wis.
Childs, Mr. Harold C., 25 Odell Ave., Beverly, Mass.
Christie, Rev. Ralph A., Florence, Mass.
Clark, Prof. Calvin M., 306 Union St., Bangor, Me.
Clifton, Rev. Samuel T., Winsted, Conn.
Coe, Mr. D. O., Topeka, Kans.
Commons, Rev. Walter H., Whitinsville, Mass.
Cook, Mr. Frank Gaylord, Cambridge, Mass.
Coxon, Rev. Leroy, Schriever, La.
[4]Crawford, Mr. D. C., Geneva, R. F. D., O.
Crookshank, Mr. A. J., Santa Ana, Calif.
Cross, Rev. Allen E., Milford, Mass.
Cross, Mrs. Judson L., Fitchburg, Mass.

Dale, Rev. William W., Mahnomen, Minn.
Danforth, Rev. J. Romeyn, New London, Conn.
[5]Darling, Mr. H. W., Beacon Bldg., Wichita, Kans.
Davies, Rev. Howell D., Wauwatosa, Wis.
Davis, Pres. O. S., 5757 University Ave., Chicago, Ill.
Day, Rev. Ernest E., Whittier, Calif.
Day, Mr. Horace C., First Auburn Trust Co., Auburn, Me.
DeBerry, Rev. P. R., 714 Manly St., Raleigh, N. C.
DeBerry, Rev. William N., 643 Union St., Springfield, Mass.

DeBerry, Mrs. William N., 643 Union St., Springfield, Mass.
Denny, Rev. W. B., Oswosso, Mich.
Devitt, Rev. Theophilus S., Fall River, Mass.
Dexter, Mr. Lemuel L., Mattapoisett, Mass.
Dickey, Rev. J. G., Dickinson, N. D.
Dickey, Mrs. J. G., Dickinson, N. D.
Dietrich, Rev. H. J., Golden Valley, N. D.
Disbrow, Rev. Edward D., West Boxford, Mass.
Dixon, Rev. Sarah A., Hyannis, Mass.
Doubleday, Mr. F. J., Cortland, N. Y.
Douglass, Rev. T. O., Claremont, Calif.
Duncan, Mr. James H., Searsport, Me.
Dungan, Rev. T. Arthur, Oshkosh, Wis.
Dunn, Rev. H. H., 516 So. Claiborne Ave., New Orleans, La.
Dyer, Rev. Frank, Tacoma, Wash.

Eddy, Rev. Allen L., Red Oak, Iowa.
Egbert, Rev. George D., Flushing, N. Y.
Elledge, Rev. W. M., Sabetha, Kans.
[6]Ellis, Pres. W. M., Endeavor, Wis.
[7]Emerson, Rev. Chester B., 820 Blaine Ave., Detroit, Mich.
Emrich, Rev. Frederick E., 14 Beacon St., Boston, Mass.
Evans, Maj. Ira H., 3525 Third St., San Diego, Calif.
Evans, Rev. Joseph, Granville, N. Y.
Eversz, Rev. Moritz E., 19 So. La Salle St., Chicago, Ill.

Fagerstrom, Mr. A. W., Worthington, Minn.
Faller, Mr. Fred W., 117 Newlett St., Roslindale, Mass.
Findlay, Rev. John L., 10 Norwood St., Worcester, Mass.
Fitch, Rev. Wells H., 116 Sound Ave., Riverhead, N. Y.
Flanders, Mr. Ralph S., Springfield, Vt.
Flett, Mrs. Clara, Madison, Wis.
Foster, Rev. George R., Greene, N. Y.
Frary, Rev. E. M., Bernardston, Mass.
[8]Fraser, Rev. John G., 801 Hippodrome Bldg., Cleveland, O.
Fuller, Rev. Edgar R., 1719 17th St., Bakersfield, Calif.

Gammon, Rev. Robert W., 19 W. Jackson Blvd., Chicago, Ill.
Gaskins, Mr. Frederick A., 14 Beacon St., Boston, Mass.
Gilkie, Rev. R. E., Dixfield, Me.
Gilpin, Mr. Wallace H., Barton, Vt.
Goodliffe, Rev. George E., Morrisville, Vt.
Graedel, Rev. G., Odessa, Wash.
[9]Grant, Rev. John H., Elyria, O.
Gregory, Rev. James C., Presque Isle, Me.
Grey, Rev. Fred, 1735 West St., Topeka, Kans.
Grimes, Rev. Harry, Braintree, Mass.

Hall, Rev. C. L., Elbowoods, N. D.
Hanford, Rev. Samuel I., 408 Ganter Bldg., Lincoln, Nebr.
Hanson, Mrs. A. L., Ada, Minn.
Harbutt, Rev. Chas., 95 Exchange St., Portland, Me.
Hardin, Rev. Edwin D., Bath, Me.
Hardy, Mr. Warren F., 1440 W. Macon St., Decatur, Ill.
Harper, Mrs. Joel, Spokane, Wash.
Harper, Mrs. Wm. P., 651 Kinnear Pl., Seattle, Wash.
Harris, Rev. Everett G., Louisville, Ky.
Harvey, Mr. W. H., Charleston, S. C.
Harwood, Mr. Frank J., Appleton, Wis.
[10]Hazen, Mr. Edward W., Haddam, Conn.
Heald, Rev. J. H., El Paso, Tex.
Hemingway, Mr. F. D., Marlboro, N. H.
[11]Henderson, Mr. Thos., Oberlin, O.
Hess, Rev. A. F., Manistee, Mich.
[12]Hiatt, Rev. C. W., 118 High St., Peoria, Ill.
[13]Higgins, Hon. Edwin W., Norwich, Conn.
[14]Hindley, Rev. John George, 9 Park Pl., Ashtabula, O.
[15]Hinman, Mrs. E. L., Lincoln, Neb.
[16]Hitchcock, Rev. Samuel, Williston, N. D.
Houston, Rev. Ira J., Iowa City, Ia.
Huget, Rev. J. Percival, 244 Decatur St., Brooklyn, N. Y.
Hunt, Mr. C. J., St. Paul, Minn.

Ide, Rev. Herbert C., Redlands, Calif.

[17]Jefferson, Rev. C. E., 121 West 85th St., New York, N. Y.
Jenkins, Miss Helen C., Thorsby, Ala.
Johnson, Rev. P. A., Grinnell, Ia.
Johnson, Rev. Samuel, Redfield, S. D.
Jones, Rev. Frank, Cheboygan, Mich.
Jones, Rev. J. Twyson, Kalamazoo, Mich.
Judd, Rev. H. O., Garden City, Kans.
Judd, Rev. Henry P., 2162 Atherton Rd., Honolulu, Hawaii.

Kaumeheiwa, Rev. L. B., Wailuku, Maui, T. H.
Keller, Rev. Lewis H., 9 West Ellis St., Atlanta, Ga.
Kellner, Rev. Chas. J., Chickasha, Okla.
Kelts, Rev. William Preston, Columbus, Mont.
Kendrick, Miss Eliza H., Wellesley, Mass.
Kirbye, Rev. J. E., Des Moines, Ia.
Kline, Rev. William B., Fairmont, Neb.
Kraemer, Rev. Julius H., Clarks, Neb.

Lathrop, Rev. Theo. B., Branford, Conn.
Lawless, Rev. Alfred, Jr., 45½ Auburn Ave., Atlanta, Ga.
Lewis, Rev. George R., Hamburg, N. Y.

Leyshon, Rev. David, 314 Snyder Ave., Philadelphia, Pa.
Lippitt, Rev. Leroy Austin, Mayville, N. D.
Loomis, Mrs. A., Redfield, S. D.
Lund, Rev. E. B., Adams, N. D.

Mackenzie, Pres. William Douglass, Hartford, Conn.
Mank, Rev. Herbert G., 12 Reservoir St., Lawrence, Mass.
[18]Mann, Mr. F. K., Wheaton, Ill.
Manwell, Rev. Augustine P., Gloversville, N. Y.
Margeston, Mr. R. Clyde, Portsmouth, N. H.
Markley, Rev. Monroe, Longmont, Colo.
[19]Marsh, Rev. Edward L., 19 Sumter St., Providence, R. I.
Marshall, Rev. William R., Bellingham, Wash.
Marston, Mr. Geo. W., San Diego, Calif.
Martin, Miss Helen E., Granville, Ill.
Mason, Rev. Charles Edward, Mountain Home, Idaho.
[20]Matthews, Rev. Godfrey, Ogden, Utah.
Maurer, Rev. Irving, First Cong'l Church, Columbus, O.
Mayer-Oakes, Rev. F. T., Oskaloosa, Ia.
McBride, Mr. J. M., 3116 Third Ave., Minneapolis, Minn.
McColl, Rev. J. R., Big Rapids, Mich.
McColl, Mrs. J. R., Big Rapids, Mich.
McCollum, Rev. Geo. T., 19 So. La Salle St., Chicago, Ill.
McDermoth, Rev. C. C., Aberdeen, Wash.
McNair, Rev. D. C., Greenville, Mich.
Merrill, Rev. C. C., 83 Brooks Ave., Burlington, Vt.
Miles, Rev. Harry R., 107 Dwight St., New Haven, Conn.
Millar, Rev. Morgan, Warsaw, N. Y.
Miller, Mr. Frank A., Riverside, Calif.
Miller, Rev. Harvey V., 1530 N St., Sacramento, Calif.
Miller, Rev. Paris E., So. Berwick, Me.
Milliken, Rev. C. D., 24 Caperton Ave., Piedmont, Calif.
Mitchell, Rev. Geo. W., Franklin, Neb.
Moody, Mr. A. G., East Northfield, Mass.
Moore, Mr. Reuben R., St. Clair, Mich.
[21]Morgan, Rev. Walter Amos, 1841 Irving St., Washington, D. C.
Mullen, Rev. Matt, Port Huron, Mich.
[22]Murtfeldt, Rev. Frank W., Utica, N. Y.
Myer, Mrs. M. A., Hinsdale, Ill.

Nichols, Rev. John R., Rogers Park, Chicago, Ill.
Nichols, Rev. John T., Meadville, Pa.
Norris, Rev. Kingsley F., Little Valley, N. Y.
Noyes, Rev. Warren L., Nashua, N. H.

O'Brien, Rev. J. P., Talladega College, Talladega, Ala.
Olden, Rev. J. C., 619 No. 15th St., Birmingham, Ala.
Olmstead, Rev. Charles, Fulton, N. Y.
[23]Orchard, Rev. John, Dickinson, N. D.
Osborne, Rev. C. A., 44 No. Ashland Blvd., Chicago, Ill.

Page, Miss Hannah R., Skowhegan, Me.
Palmer, Rev. Albert W., Wilder Ave., Honolulu, T. H.
Patton, Rev. Cornelius H., 14 Beacon St., Boston, Mass.
Pearsall, Mrs. J. J., 114 Fenimore St., Brooklyn, N. Y.
Peck, Mrs. Epaphroditus, Bristol, Conn.
[24]Penrose, Pres. S. B. L., Whitman College, Walla Walla, Wash.
Perrin, Rev. D. J., Huron, S. Dak.
Pershing, Rev. James E., Oklahoma City, Okla.
Peterson, Rev. O. W., Claremont, N. H.
Petty, Rev. Orville A., New Haven, Conn.
Phillips, Mr. Edward H., 2026 St. Anthony St., New Orleans, La.
[25]Phillips, Rev. Watson L., Shelton, Conn.
Pierce, Rev. Payson E., Pittsfield, Mass.
Prince, Rev. John C., Bellows Falls, Vt.
Proctor, Mrs. H. H., 1597 Pacific Ave., Brooklyn, N. Y.

Race, Mr. W. H., 1054 Main St., Buffalo, N. Y.
Ralph, Rev. Philip H., Beloit, Wis.
[26]Rawson, Mr. George H., Pittsford, R. F. D., Mich.
Redding, Mr. Harry, Lawrence, Kans.
Reese, Rev. John B., Mitchell, S. D.
Richards, Mr. Theodore, 574 So. King St., Honolulu, Hawaii.
Richards, Mrs. Theodore, 574 So. King St., Honolulu, Hawaii.
Richardson, Rev. F. H., Morris, Minn.
Ricker, Rev. A. E., 1707 Main St., Dallas, Tex.
Robinson, Hon. Doane, Pierre, S. D.
Rockwell, Prof. Wm. W., Broadway at 120 St., New York, N. Y.
[27]Rogers, Mr. Edward S., Lee, Mass.
Rogers, Rev. Henry Wm., 9 N. Sixth St., Grand Haven, Mich.
Rouse, Rev. Frederick T., 977 Main St., Worcester, Mass.
[28]Rowlinson, Mrs. C. C., LaCrosse, Wis.
Rudolph, Rev. W. S., 3441 West 39th Ave., Denver, Colo.

Sanford, Mr. C. E. P., 56 Dwight St., New Haven, Conn.
[29]Sarles, Rev. J. E., Madison, Wis.
Schwab, Rev. Herman, Dubuque, Ia.
Schwimley, Rev. W. A., 3872 West St., Oakland, Calif.
[30]Sears, Mr. Seymour N., Grantwood, N. J.

Sharp, Rev. L. J., 3654 Flad Ave., St. Louis, Mo.
Shaw, Rev. H. M., Richville, N. Y.
Sherman, Rev. E. T., Makiki St., Honolulu, Hawaii.
Shumway, Mr. Franklin P., 25 Belle view Ave., Melrose, Mass.
[81]Small, Rev. Chas. H., 214 W. Adams St., Sandusky, O.
Smith, Rev. T. B., Downs, Kans.
Smits, Rev. Bastian, Jackson, Mich.
Spelman, Rev. Henry O., Humboldt, Ia.
Spooner, Rev. Walter, 19 So. LaSalle St., Chicago, Ill.
Staff, Rev. Fred, Colorado Springs, Colo.
Staples, Mr. W. M., Bridgton, Me.
Stauffacher, Rev. Albert D., Northfield, Minn.
Stearns, Rev. Edward R., 53 No. Main St., Concord, N. H.
Stickney, Rev. Edwin H., Fargo, N. D.
Sullens, Rev. Arthur J., Box 905, Portland, Ore.
Sumner, Pres. F. A., Talladega, Ala.
Swanson, Rev. I. J., Ravenna, O.
Swartz, Mrs. Herman F., 47 Oakwood Ave., Upper Montclair, N. J.
Sweet, Rev. M. J., Pontiac, Mich.

Talmage, Rev. L. Curtis, Madison, Wis.
Taylor, Rev. Livingston L., Canandaigua, N. Y.
Thomas, Rev. J. R., Ebensburg, Pa.
Thorp, Rev. Walter, Brandon, Vt.
Thrall, Rev. W. Herbert, Huron, S. D.
[82]Thrush, Rev. John O., River Falls, Wis.
Toomay, Rev. John B., Ontario, Calif.
Torbet, Rev. Howard L., 1348 E. 115th St., Cleveland, O.
Trust, Rev. Harry, Biddeford, Me.
Tuttle, Rev. Henry W., Kingfisher, Okla.
Vennink, Rev. G. A., Riverside, Calif.
Voss, Rev. A. K., Detroit, Minn.

Walden, Rev. H. R., 503 E. Stonewall St., Charlotte, N. C.
Walton, Rev. Alfred Grant, Stamford Conn.
Warren, Pres. H. K., Yankton College, Yankton, S. D.
Webb., Rev. F. S., 6th and Osage Ave., St. Louis, Mo.
[83]Wehrhan, Pres. Nelson W., Tabor, Ia.
Weigle, Prof. Luther A., New Haven, Conn.
West, Rev. A. M., Harvey, N. D.
Whitcomb, Mr. Benjamin B., Ellsworth, Me.
White, Rev. Frank Newhall, 19 So. La Salle St., Chicago, Ill.
White, Rev. William F., Saybrook, Conn.
Whitehead, Mr. H. L., Indianapolis, Ind.
Whitehead, Hon. John M., Janesville, Wis.
Whitelaw, Rev. J. D., DeSmet, S. Dak.
[84]Whiting, Mrs. E. M., Whiting, Ia.
Whitney, Mr. J. B., 3262 W. 98th St., Cleveland, O.
Willett, Rev. Mahlon, Decorah, Ia.
Williams, Rev. W. B., Danielsonville, Conn.
[85]Willis, Mr. R. E., Angola, Ind.
Wilson, Rev. Clarence H., Glen Ridge, N. J.
Woodrow, Rev. S. H., Union and Kensington Sts., St. Louis, Mo.
Woodrow, Mrs. S. H., Union and Kensington Sts., St. Louis, Mo.
Wright, Mr. B. G., 1601 Reid St., Los Angeles, Calif.
Wright, Mrs. John W., Merrimack, N. H.

DELEGATES WHOSE TERMS EXPIRE 1925

(A numeral before a name indicates that in absence of primary a substitute served whose name may be found by referring to corresponding numeral in list of substitute delegates, page 428.)

[36]Abrams, Alva E., Hartford, Conn.
Achenbach, Rev. S. T., Bethel, Me.
Ackerman, Rev. Arthur W., Natick, Mass.
Aikins, Rev. James E., South Windham, Me.
Allen, Rev. Ernest Bourner, Oak Park, Ill.
Allen, Rev. H. O., Sheldon, Ia.
Allingham, Rev. Robert, Madison, Wis.
Allington, Rev. A. A., Northport, Mich.
Anderson, Miss Jessie, Granville, Ill.
Anderson, Prof. Louis F., 364 Boyer Ave., Walla Walla, Wash.
Atkins, Rev. C. L., Edgerton, Wis.
Atkins, Rev. G. Glenn, Detroit, Mich.

Bailey, Rev. Henry Lincoln, Longmeadow, Mass.
Bailey, Mrs. Henry Lincoln, Longmeadow, Mass.
[37]Baker, Mr. J. Henry, 2008 Park Ave., Baltimore, Md.
Barrett, Dr. Ralph R., 394 Bowman St., Mansfield, O.
Barrett, Mrs. Ralph R., 394 Bowman St., Mansfield, O.
Bartlett, Rev. Ernest C., Chelmsford, Mass.
Barton, Rev. James L., 14 Beacon St., Boston, Mass.
Barton, Mrs. James L., Newton Centre, Mass.
Barton, Miss Maud, Newton Centre, Mass.
Barton, Rev. W. P., Seibert, Colo.
Bates, Mr. Charles S., Exeter, N. H.
Bates, Rev. Newton W., Burton, O.
[38]Bayne, Rev. Reed Taft, 1648 Hammond Ave., Superior, Wis.
Bean, Rev. A. Lincoln, Southbridge, Mass.
[39]Beard, Rev. Gerald H., Bridgeport, Conn.
Benedict, Rev. E. W., Montevideo, Minn.
Benford, Rev. Geo., Grand Blanc, Mich.
Benjamin, Mrs. E. E., Deadwood, S. Dak.
Bennett, Pres. John N., Crete, Nebr.
[40]Berghoefer, Rev. Fred, 1722 No. Park Ave., Chicago, Ill.
Blackman, Rev. Fred, 1722 No. Park Ave., Chicago, Ill.
Blackman, Rev. John Carroll, Sidney, Mont.
Blair, Rev. W. W., Forest Grove, Ore.
Blaisdell, Pres. James A., Pomona College, Claremont, Calif.
[41]Blakely, Rev. Quincy, Farmington, Conn.
Bookwalter, Rev. Lewis, Muscotah, Kans.
[42]Booth, Rev. Edwin, Jr., Charles City, Ia.
[43]Bradley, Rev. Dan Freeman, Pilgrim Church, Cleveland, O.
Brandt, Rev. Marvin R., Sheboygan, Wis.
Breck, Rev. Aaron, Cor. Jewell and 15th St., Topeka, Kans.
Breed, Rev. Noel J., Wisconsin Rapids, Wis.
Breed, Mrs. Noel J., Wisconsin Rapids, Wis.
Brett, Rev. G, Southwell, Rio Vista, Calif.
[44]Brobeck, Mr. James, Steamboat Springs, Colo.
Brock, Mr. C. W., Berkeley, Calif.
Brown, Rev. Hugh Elmer, 1110 Judson Ave., Evanston, Ill.
[45]Brownell, Pres. J. D., Northland College, Ashland, Wis.
Bruhn, Mr. Christian, Brainerd, Minn.
Buell, Rev. S. H., Springfield, Mo.
Burdick, Rev. C. H., 2624 Rockefeller Ave., Everett, Wash.
Burgess, Rev. Gideon A., 114 Westminster St., Providence, R. I.
Burnham, Rev. Edmund A., 1501 East Genesee St., Syracuse, N. Y.
[46]Burtner, Rev. D. Emory, 81 Leighton St., Lynn, Mass.
Burtt, Rev. B. H., Huron, S. D.
Butler, Rev. Gardner S., Demorest, Ga.

Camfield, Rev. L. E., Academy, S. D.
Campbell, Rev. Walter W., Rockport, Mass.
[47]Candy, Rev. J. Franklin, Geneva, O.
Capron, Rev. Harold S., 19 Third St., Bangor, Me.
Carter, Rev. Charles F., Hartford, Conn.
Cary, Mrs. Geo. E., Bradford, Mass.
Cassell, Rev. Isaac, Montrose, Colo.
Charters, Rev. Thomas, Clifton, Ill.
Clark, Pres. Robert Frye, Pacific University, Forest Grove, Ore.
Clark, Rev. Victor F., Beatrice, Neb.
Clarke, Rev. Howard E., 214 W. 7th St., Plainfield, N. J.
[48]Cleaves, Rev. Chas. H., Pocatello, Ida.

Clyde, Rev. John P., Corvallis, Ore.
Coe, Rev. Robert W., Dover, N. H.
Cook, Mrs. Frank Gaylord, Cambridge, Mass.
Cornelius, Mr. L. A., 40 Prospect Ave., Grand Rapids, Mich.
[49]Cornwell, Rev. A. G., Elmira, N. Y.
Cornwell, Mrs. A. G., Elmira, N. Y.
Cowling, Pres. D. J., Northfield, Minn.
Crane, Rev. William M., Richmond, Mass.
Cross, Rev. Judson L., Fitchburg, Mass.
Cushman, Rev. Charles E., Iowa Falls, Ia.

[50]Davenport, Dean Eugene, Urbana, Ill.
Davis, Mrs. Lydia E., Tilton, N. H.
[51]Davis, Mr. W. B., 377 Euclid Ave., Cleveland, O.
Davis, Mr. W. H., Kane, Pa.
Day, Rev. Wm. Horace, Bridgeport, Conn.
Dewey, Rev. Harry P., Minneapolis, Minn.
Dibble, Rev. W. L., Mason City, Ia.
Dingwell, Rev. James D., 340 Broadway, Pawtucket, R. I.
Dougherty, Rev. M. Angelo, Cambridge, Mass.
Douglass, Rev. T. O., Jr., Temple, Ariz.
Duttera, Rev. Wm. B., Salisbury, N. C.

Earl, Rev. Daniel, Minot, N. D.
Earl, Mr. Henry H., Fall River, Mass.
Eaton, Mrs. Edward D., Wellesley, Mass.
[52]Elderkin, Rev. Noble S., Duluth, Minn.
Elmes, Rev. Arthur F., Cor. 6th and Nun Sts., Wilmington, N. C.

Farren, Rev. Merritt A., Somerville, Mass.
Fay, Mr. Edgar A., Springfield, O.
Ferch, Rev. A. I., Anacortes, Wash.
Ferry, Rev. E. T., Fergus Falls, Minn.
Flint, Rev. E. E., Portland, Ore.
Flynn, Rev. D. J., 1003 So. Caldwell St., Charlotte, N. C.
Forbes, Mr. Frank W., Westboro, Mass.
Freeman, Rev. Marston, Chattanooga, Tenn.
Freeman, Mrs. Marston S., Chattanooga, Tenn.
[53]French, Rev. George W., Templeton, Mass.
French, Mrs. Mary E., Templeton, Mass.

Garland, Mr. Joseph, Dubuque, Ia.
Gates, Rev. Carl M., Wellesley Hills, Mass.
Gibbons, Mr. Allison M., 410-12 American Trust Bldg., Cleveland, O.
[54]Gibbs, Mr. Louis D., 1 Billings Park, Newton, Mass.
Giffen, Rev. T. T., 1271 Ferger Ave., Fresno, Calif.
Gill Rev. Harley H., Stockton, Calif.
[55]Gonzales, Rev. Frank C., Tabor, Ia.
Gonzales, Rev. John B., 713 Kansas Ave., Topeka, Kans.
Goodspeed, Rev. Frank L., Barre, Vt.
Gould, Rev. Benjamin, Tulare, Calif.
[56]Graham, Rev. Roscoe, Akron, O.
Gray, Mr. A. D., Topeka, Kans.
Greenwood, Mr. Fred P., 23 Ferry St., Everett, Mass.
Grimes, Mrs. Harry, Braintree, Mass.
Gross, Rev. Daniel I., 123 Beacon St., Woodsfords, Portland, Me.

[57]Hale, Rev. Harris G., 95 Kilsyth Rd., Brookline, Mass.
Halliday, Rev. J. F., 103 Murray St., Binghamton, N. Y.
Ham, Mr. Charles H., 1320 California St., San Francisco, Calif.
Harper, Rev. Joel, Spokane, Wash.
Harper, Rev. Thomas H., 4532 Live Oak St., Dallas, Tex.
Harrison, Mrs. Timothy, Mooresville, R. No. 3, Ind.
Hartshorn, Rev. H. V., Perris, Calif.
Haskin, Rev. S. C., 1400 Logan St., Grand Rapids, Mich.
[58]Hawley, Rev. Henry K., Ames, Ia.
[59]Hays, Mr. R. R., Osborne, Kans.
Hill, Rev. Chas. W., La Mesa, Calif.
Hill, Rev. George W. C., New Britain, Conn.
Hinman, Rev. H. J., Lyndonville, Vt.
Holden, Rev. Samuel, Bellaire, Tex.
Holman, Rev. Rex O., Mancelona, Mich.
Holmes, Rev. John Andrew, Lincoln, Neb.
[60]Hood, Rev. E. Lyman, River Edge, N. J.
Hopkin, Rev. Robert, 960 Clarkson St., Denver, Colo.
Hopp, Rev. John H., 749 E. 9th St., N., Portland, Ore.
Hoppin, Mr. Claude E., Glasgow, Mont.
[61]Horton, Rev. Douglas, Middletown, Conn.
Hughes, Rev. John A., Sleepy Eye, Minn.
Hunter, Mr. E. F., Chillicothe, Ill.
Hurlburt, Rev. W. H., Medford, Okla.
Hyde, Mr. Henry K., Ware, Mass.

Ingham, Rev. J. Edward, 1712 Washington St., Boise, Ida.
Inghram, Rev. Mark G., Livingston, Mont.
Ireland, Rev. William F., Mobridge, S. Dak.
[62]James, Rev. Horace P., 205 No. 7th St., Yakima, Wash.
James, Mr. Warner, 32 Halsey St., Brooklyn, N. Y.
Johnson, Rev. Elmer H. Billings Mont.
Johnson, Rev. Harry W., Lusk, Wyo.

Kelley, Rev. Samuel E., Allegan, Mich.
Kenngott, Rev. George F., 831 So. Hope St., Los Angeles, Calif.
Kephart, Rev. William H., 415 East 143d St., New York, N. Y.

King, Rev. W. D., 4320 Grand Ave., Omaha, Neb.
Kinney, Rev. George E., 108 Seventh St., Auburn, Me.

Ledbetter, Rev. C. S., Bull and Pitt Sts., Charleston, S. C.
Lee, Mrs. L. O., 1734 Ridge Ave., Evanston, Ill.
Lesher, Rev. Everett, 525 Lumber Exchange, Minneapolis, Minn.
[63]Lewis, Rev. James M., Sandwich, Ill
Lindh, Rev. Eric I., Quincy, Mass.
[64]Littlefield, Mr. Nathan W., 29 Cottage St., Pawtucket, R. I.
[65]Lodwick, Rev. William, Platteville, Wis.
Long, Rev. Frederick W., Keokuk, Ia.
Longworth, Rev. W. H., Canton, O.
Loomis, Mr. Ashmun, Redfield, S. Dak.
Lougee, Mr. Willis E., Candia, N. H.

MacDonald, Rev. A. M., Bar Harbor, Me.
MacKenzie, Mr. Robert W. E., West Bridgewater, Mass.
Main, Pres. J. H. T., Grinnell, Ia.
Mallett, Mr. Wilbert G., Farmington, Me.
Marshall, Rev. W. H. L., Douglas, Wyo.
[66]Mason, Rev. H. C., 4737 15th N. E., Seattle, Wash.
Maye, Rev. Leslie R., Dallas, Tex.
Maylott, Rev. Worthy F., 186 Derby Ave., Derby, Conn.
McAllister, Mr. C. M., Garden City, Kans.
McCornack, Mr. F. A., Sioux City, Ia.
McDermont, Miss Sallie A., 19 West Jackson St., Chicago, Ill.
McDowell, Rev. H. M., 479 So. 7th E. St., Salt Lake City, Utah.
McElveen, Rev. Wm. T., Portland, Ore.
[67]McGlynn, Mr. P. S., Moline, Ill.
McKenzie, Mr. John, Great Falls, Mont.
[68]McKinley, Rev. C. E., Galesburg, Ill.
McQuarrie, Rev. Neil, Stearns, Ky.
Mead, Rev. Elwell O., Georgetown, Conn.
Mears, Rev. Chas. L., 4841 Emerson Ave., Minneapolis, Minn.
Megathlin, Rev. H. G., Walpole, N. H.
Mench, Mr. J. C., Mounds, Ill.
[69]Merritt, Rev. Robert F., 799 Eighth Ave., West, Ashland, Wis.
Miller, Rev. George Mahlon, Billings, Mont.
Mills, Rev. George S., Bennington, Vt.
Mills, Mr. William W., Marietta, O.
[70]Minty, Rev. William A., Fort Dodge, Ia.
Mitchell, Prof. W. B., Brunswick, Mo.
Montgomery, Rev. R. J., Grinnell, Iowa.
Moore, Rev. C. D., Marshall, Minn.
Mosher, Miss Maude, Helena, Mont.
Myers, Mr. Myron A., Hinsdale, Ill.

Nellor, Rev. C. H., Condon, Ore.
[71]Newton, Mr. Robert, Riverton, Neb.
Nickerson, Rev. John, Pelican Rapids, Minn.
Norton, Miss Ella M., 188 Washington St., Norwich, Conn.
Noyes, Rev. Frederick B., Hardwichport, Mass.

Ogg, Rev. Wm. Duncan, Eureka, Calif.
[72]Osgood, Rev. L. E., Windsor, Wis.
Owen, Rev. Geo. W., Hyde Park, Mass.

Palmer, Rev. Burton M., Santa Cruz, Calif.
[73]Parrott, Rev. Henry Irving, 1422 S. Fifth St., Springfield, Ill.
Parsons, Rev. J. Franklin, Sibley, Ia.
Patton, Rev. Carl S., 831 So. Hope St., Los Angeles, Calif.
Peck, Hon. Epaphroditus, Bristol, Conn.
Peck, Mrs. Lulu D., Loomis, Neb.
Phillips, Rev. Charles H., Jamestown, N. D.
Phillips, Mrs. Mary B., Jamestown, N. D.
[74]Pierce, Rev. Albert F., Dorchester, Mass.
Pike, Rev. David, Mt. Vernon, O.
Plummer, Rev. Cecil H., Ludlow, R. F. D. No. 2, Ky.
Potter, Mr. Fred L., Cortland, N. Y.
Potter, Rev. Rockwell Harmon, Hartford, Conn.
Pratt, Rev. A. P., Greenfield, Mass.
Pratt, Rev. John R., Brooklyn, Conn.
Pratt, Mrs. John R., Brooklyn, Conn.
Pratt, Rev. Robt. Murray, Jennings, La.
Proctor, Rev. H. H., 1597 Pacific Ave., Brooklyn, N. Y.

Ramsay, Rev. William George, Ottumwa, Ia.
Randell, Rev. Alfred E., Jamestown, N. Y.
Rankin, Rev. James Henry, Conneaut, O.
Ravi-Booth, Rev. Vincent, Old Bennington, Vt.
Raymond, Rev. Frederick W., Glastonbury, Conn.
Reeve, Mr. F. E., Western Springs, Ill.
Reiman, Rev. Albert, Dinuba, Calif.
Reynolds, Rev. L., Belle Fourche, S. D.
Richards, Rev. James Austen, 639 Lincoln Ave., Winnetka, Ill.
Roberts, Mr. H. E., Postville, Ia.
Robinson, Rev. Clarence E., Petaluma, Calif.
Rollins, Pres. Walter H., Fairmount College, Wichita, Kans.

Sampson, Rev. C. C., Tilton, N. H.
Sargent, Mrs. Elizabeth, 1050 Arapahoe St., Los Angeles, Calif.
Savage, Rev. E. W., Plentywood, Mont.
[75]Scarborough, Mr. Henry F., Payson, Ill.

Scheibe, Rev. Otto J., Albuquerque, N. Mex.
Seil, Rev. Herman, 324 So. 31st St., Billings, Mont.
Sharpe, Rev. Perry A., 3240 5th Ave., S., Minneapolis, Minn.
Sharpe, Mrs. Perry A., 3240 5th Ave., S., Minneapolis, Minn.
Shaw, Rev. G. W., Kidder, Mo.
Sheldon, Rev. Frank M., 14 Beacon St., Boston, Mass.
Shoemaker, Rev. J. R., Adin, Calif.
Slade, Rev. W. F., Manhattan, Kans.
Smith, Rev. G. LeGrand, 801 Hippodrome Bldg., Cleveland, O.
Southgate, Rev. B. M., Algona, Ia.
Starr, Rev. Harris E., 303 Lexington Ave., New Haven, Conn.
Steensma, Rev. O. A., White Salmon,
[78]Stillman, Rev. O. A., White Salmon, Wash.
Stook, Rev. Arthur M. S., Waverly, Ia.
Stowell, Mr. C. B., Hudson, Mich.
Sullens, Mrs. A. J., Portland, Ore.
Sutherland, Rev. William Lang, Medford, Minn.

Thomas, Rev. George J., 136 Chestnut St., Atlanta, Ga.
Thomas, Mr. John R., 111 No. Main Ave., Scranton, Pa.
Thomas, Mrs. John R., 111 No. Main Ave., Scranton, Pa.
Thomas, Rev. Percy E., Rockville, Conn.
Thompson, Rev. Albert M., Houlton, Me.

Van Horn, Rev. F. J., 1551 Madison St., Oakland, Calif.
VanKeuren, Rev. Mailler O., Schenectady, N. Y.
Vittum, Rev. Edmund M., Muscatine, Ia.

[77]Walker, Rev. Raymond B., Sheridan Wyo.
Walsh, Rev. Charles E., Williamstown, Vt.
[78]Ward, Rev. Chas. E., 1802 Glendale Ave., Toledo, O.
Warner, Mr. Franklin H., 30 Ridgeview Ave., White Plains, N. Y.
Warren, Rev. Brooks A., Clinton, Mich.
Webster, Rev. F. M., DeKalb, Ill.
Weiss, Rev. Joseph, South Bend, Wash.
Wheeler, General Elbert, Nashau, N. H.
Whitaker, Miss Carrie A., 8 Tudor St., Chelsea, Mass.
Wight, Rev. Andrew M., Syracuse, N. Y.
Wilkins, Rev. John H., Hallowell, Me
Wilson, Mrs. Alice, Kokomo, Ind.
Wilson, Rev. John W., Ripon, Wis.
Wilson, Rev. Laurence A., Greeley, Colo.
Wood, Miss Blanche, Springfield, S. D.
Woodworth, Rev. F. G., Somersworth, N. H.
Woolley, Rev. Edwin, Redridge, Mich.
Wright, Mr. Geo. C., Westminster, Vt.
Wright, Rev. John W., Merrimack, N. H.
Wyatt, Rev. F. O., Colfax, Wash.
Wyckoff, Rev. J. L. R., North Woodbury, Conn.
Wyman, Rev. Benson N., Lenox, Mass.

Yates, Rev. Chas. D., Kellogg, Ida.
Yoakum, Rev. G. D., Phoenix, Ariz.
Yourd, Rev. Paul H., Benton Harbor, Mich.

[79]Zackman, Rev. R. H., Byron, Ill.

LIST OF SUBSTITUTE DELEGATES FOR LOS ANGELES MEETING, 1921

(Primary delegates for whom substitutes served are indicated by corresponding numerals in alphabetical lists of delegates, pages 420, 424.)

*Andress, Mrs. John H., Norfolk, Nebr.
[25]Ashley, Rev. Walter H., New England, N. Dak.
[80]Baker, Mr. Charles H., Montclair, N. J.
[45]Barnes, Rev. R. J., Hayward, Wis.
[69]Barnes, Mrs. R. J., Hayward, Wis.
[47]Bates, Mr. Arthur, Burton, O.
[87]Bloom, Rev. W. Knighton, Montclair, N. J.
[8]Bosworth, Prof. E. I., Oberlin, O.
[27]Bowden, Rev. Henry M., Alford, Mass.
*Bradshaw, Rev. Marion J., 14 Beacon St., Boston, Mass.
[83]Brooks, Rev. Wm. M., Los Angeles, Calif.
[63]Burton, Rev. Charles Wesley, 6527 Evans Ave., Chicago, Ill.

[41]Carter, Mrs. Charles F., Hartford, Conn.
[3]Carter, Mrs. Homer W., Madison, Wis.
[61]Clifton, Mrs. S. T., Winsted, Conn.
[67]Colby, Miss Lydia, Geneseo, Ill.

[42]Dana, Rev. Malcolm, Charles City, Ia.
[64]Dingwell, Mrs. J. D., Central Falls, R. I.
[46]Disbrow, Mrs. E. D., West Boxford, Mass.
[34]Douglass, Mrs. T. O., Claremont, Calif.

[16]Earl, Mrs. Daniel, Minot, N. Dak.

*Fagley, Rev. F. L., 289 Fourth Ave., New York.
[78]Fay, Mrs. E. A., Springfield, O.
[12]Fischer, Mrs. H. A., Wheaton, Ill.
[4]Freeman, Mrs. L. B., Columbus, O.

[74]Gates, Rev. Herbert W., 14 Beacon St., Boston, Mass.
[51]Gibbons, Mrs. Ella M., Cleveland, O.
[9]Gibson, Miss Juanita, Oberlin, O.
[82]Gilroy, Rev. W. E., Fon du Lac, Wis.
[28]Gilroy, Mrs. W. E., Fon du Lac, Wis.

[49]Halliday, Mrs. James F., Binghamton, N. Y.
*Hanford, Miss Gertrude, Lincoln, Neb.
[76]Harrison, Rev. C. H., Denver, Colo.
[50]Hayes, Rev. Francis L., 19 So. La Salle St., Chicago, Ill.
[55]Hill, Rev. E. S., National City, Calif.
[7]Hodges, Miss Helen, Pontiac, Mich.
[26]Hodges, Miss Lena, Pontiac, Mich.
[71]Holmes, Mrs. John A., Lincoln. Neb.

[73]Hurlbut, Mrs. S. E., Evanston, Ill.

[48]Ingham, Mrs. J. E., Boise, Ida.

[40]Jernberg, Rev. R. A., 44 No. Ashland Blvd., Chicago, Ill.
[77]Johnson, Mrs. H. W., Lusk, Wyo.
[44]Jones, Rev. W. I., Pueblo, Colo.

[11]Kendeigh, Miss Lulu, Oberlin, O.
[43]King, Pres. Henry C., Oberlin College, Oberlin, O.

[68]Lloyd, Miss Zilpha, Oak Park, Ill.
[65]Lloyd, Rev. W. R., Hartland, Wis.
[58]Lombard, Rev. Herbert E., Webster, Mass.
*Longworth, Mrs. W. H., Canton, O.

[52]Mars, Miss Bessie G., Duluth, Minn.
[30]Maylott, Mrs. Emma A., Derby, Conn.
* McCurdy, Dr. J. H., Springfield, Mass.
[66]McDermoth, Mrs. Chas. M., Aberdeen, Wash.
[17]Mills, Rev. Charles S., 375 Lexington Ave., New York.
*Minchin, Rev. Wm. J., Denver, Colo.
[21]Moore, Rev. Frank L., Nutley, N. J.
[15]Murphy, Rev. Chas. G., Lincoln, Neb.

[22]Olmstead, Mrs. C. L., Greene, N. Y.
[79]Osborne, Mrs. Nellie C., Chicago, Ill.

[2]Patterson, Miss Frances B., 19 So. La Salle St., Chicago, Ill.
[24]Pepoon, Miss Helen A., Whitman College, Walla Walla, Wash.

[70]Ramsay, Mrs. W. G., Ottumwa, Ia.
[56]Robbins, Rev. Anson H., Los Angeles, Calif.
[5]Rollins, Mrs. W. H., Wichita, Kansas.
[19]Roper, Rev. C. Fremont, Berkeley, Calif.
[14]Royce, Rev. Luman H., 801 Hippodrome Bldg., Cleveland, O.

[20]Simpkin, Rev. P. A., Salt Lake City, Utah.
[59]Smith, Mrs. Le Grand, Oberlin, O.
[75]Spooner, Mrs. William, Oak Park, Ill.
[57]Stone, Mr. Isaac C., Watertown, Mass. Mass.
[54]Stone, Mrs. Isaac C., Watertown, Mass.
[36]Stoughton, Mr. George H., Hartford, Conn.
[25]Stoughton, Mrs. George H., Hartford, Conn.

[1]Swanson, Mrs. I. J., Revenna, O.
[60]Swartz, Rev. Herman F., Upper Montclair, N. J.

[6]Taintor, Prof. J. F., Ripon, Wis.
[72]Taintor, Mrs. J. F., Ripon, Wis.
*Talmage, Mrs. L. Curtis, Madison, Wis.
[59]Taylor, Rev. A. S., Almena, Kans.
[10]Thayer, Rev. Chas. S., Hartford, Conn.
[13]Thayer, Mrs. Chas. S., Hartford, Conn.
[21]Thornton, Miss Hazel, Mansfield, O.

*Walker, Miss Lucy, Milton, Wis.
[62]Weiss, Mrs. Joseph, South Bend, Wash.
[55]Whitehead, Mrs. H. L., Indianapolis, Ind.
*Wilcox, Mrs. F. W., Upper Montclair, N. J.
*Wilson, Mrs. J. W., Ripon, Wis.
[18]Wiswald, Mr. E. J., DeKalb, Ill.

[19]Yapp, Mr. H. J., Fond du Lac, Wis.
[39]Yapp, Mrs. H. J., Fond du Lac, Wis.

*Primary delegate not designated.

CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

THE Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

FAITH

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for council and co-operation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I.—Name

The name of this body is the National Council of the Congregational Churches of the United States.

Article II—Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international, and interdenominational relations.

Article III.—Members

1. *Delegates.* (*a*) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction thereof. The churches in each State Conference shall be represented by one delegate. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect one additional delegate for each additional ten thousand members or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

(*b*) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(*c*) The Secretary and the Treasurer shall be members, *ex officiis,* of the Council.

(*d*) Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. *Honorary Members.* Former moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, persons appointed by national missionary boards as corporate members, executive officials of such boards whose scope of responsibility is coextensive with the nation, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. *Corresponding Members.* The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, rep-

resentatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. *Term of Membership.* The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV.—Meetings

1. *Stated Meetings.* The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. *Special Meetings.* The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. *Quorum.* Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V.—By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Laws shall be enacted and no By-Laws altered or repealed on the day on which the change is proposed.

Article VI.—Amendments

This Constitution shall not be altered or amended, except at a stated meeting, and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS

I.—The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the latter part of October.

II.—The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be *prima facie* the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III.—The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council, a Moderator and a first and a second Assistant Moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council and to cause rules of order to be adopted.

3. The representative function of the Moderator shall be that of visiting and addressing churches and associations upon their invitations, and of representing the Council and the Congregational churches in the wider relations of Christian fellowship so far as he may be able and disposed. It

is understood that all acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV.—The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V.—The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI.—Term of Office

The terms of office of the Secretary, Treasurer, and of any other officers not otherwise provided for shall begin January 1, following the meeting at which they are chosen and continue for two years and until their successors are chosen and qualified.

VII.—Committees

As soon as practicable after taking the chair, the Moderator shall cause to be read to the Council the names proposed by the Nominating Committee for a Business Committee and a Committee on Credentials. These names shall be chosen so as to secure representation to different parts of the country, and the names shall be published in the denominational papers at least one month before the meeting of the Council, and printed with the call of the meeting. The Council may approve these nominations or change them in whole or in part.

1. *The Committee on Credentials.* The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. *The Business Committee.* The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

3. *The Nominating Committee.* The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. *The Executive Committee.* The Executive Committee shall consist of the Moderator, the Secretary, and nine other

persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the terms of three members expiring at each stated meeting of the Council. No person shall be eligible for successive reappointment on this committee.

5. *Other Committees.* (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated, at least two of whom shall be laymen.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII.—The Executive Committee

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occurring in their own number or in any commission, committee, or office in the intervals of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. They shall select the place, and shall specify in the call, the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

(*a*) The papers appointed to be read before the Council.

(*b*) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(*c*) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX.—Commissions

1. Special committees appointed to act *ad interim*, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for service on any commission or *ad interim* committee.

5. Commissions shall choose their own chairman, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

6. At least one half of the members of every continued commission shall be persons who have not been members of it for the preceding term, and at least one-third of the members of every commission shall be laymen.

X.—Congregational National Societies

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions and the co-operating Woman's Boards of Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, and the Congregational Sunday-school and Publishing Society, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. *The American Board of Commissioners for Foreign Missions.* This Board and the co-operating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. Membership. The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (*a*) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (*b*) There may also be chosen by the American

Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. Officers and Committees. The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. Meetings. Regular meetings of the American Board shall be held annually, That falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. *The Home Societies.* These societies, with the Woman's Home Missionary Federation, shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. Membership. The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(*a*) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(*b*) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational

Education Society, eighteen; and by the Congregational Sunday-school and Publishing Society, eighteen. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one fifth of the said corporate members-at-large may be chosen from the organization for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. Officers and Committees. The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. Meetings. Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI. The Commission on Missions.

1. On nomination of the Standing Committee on Nominations, the National Council shall elect sixteen persons; and shall elect one person on nomination of each of the following societies or groups of societies: The American Board of Commissioners for Foreign Missions, the whole body of Woman's Boards for Foreign Missions, Church Extension Boards (comprising the Congregational Home Missionary Society, the Con-

gregational Church Building Society and the Congregational Sunday School Extension Society), the Woman's Home Missionary Federation, the American Missionary Association, the Congregational Education Society and the Congregational Publishing Society jointly, The Congregational Foundation for Education, Board of Ministerial Relief and the Annuity Fund for Congregational Ministers, jointly, and the Executive Committee of the National Council; and shall elect one person on nomination of each State Conference recognized by the National Council as an administrative unit, also one person on nomination from each group of Conferences as follows:

Group 1. New Jersey, Pennsylvania, Maryland, Virginia and District of Columbia.
Group 2. North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky.
Group 3. The Colored State Organizations.
Group 4. Oklahoma, Texas, Arkansas, Louisiana.
Group 5. North Dakota, South Dakota, Montana.
Group 6. Colorado, Wyoming, Utah, New Mexico, Arizona.
Group 7. Idaho, Oregon.
Group 8. Hawaii.
Group 9. The German General Conference.
Group 10. The Scandinavian Conferences.

who, together with the Secretary of the National Council, and with the chief promotional secretary of each of the societies named above and of the Commissions on Evangelism, Social Service and Religious and Moral Education (the Secretaries of said Boards and Commissions being members ex officio and without vote), shall constitute a Commission on Missions. The Secretary of the National Council shall be the General Secretary of the Commission.

At least once each year the chief executive officer of each State Conference shall be invited to sit with the Commission and participate in its discussions without vote.

2. *Members.* The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately

four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member, except the Secretaries named in Section 1, whether nominated by the Standing Committee on Nominations of the National Council or by the Societies or Conferences, who has served on said Commission for two full successive terms of four years each, shall be eligible for re-election until after two years shall have passed.

Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society, or State Conference, shall be eligible, except as indicated in Section 1. The Commission shall choose its own Chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. *Duties:* While the Commission on Missions shall not be charged with the details of the administration of the several missionary and educational organizations, it shall be its duty to consider the work of the organizations named above, to prevent duplication of activities, to effect all possible economies of administration, to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several organizations and have access to their books and records. It may freely give its advice to the said organizations regarding problems involved in their work, and it shall make recommendations to the several organizations when, in its judgment their work can be made more efficient or economical. It shall make report of its actions to the National Council at each stated meeting of that body, and present to said council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several organizations.

The Commission is authorized to establish such office and to employ such staff as may be necessary for the economical and efficient conduct of its work.

4. *Expenses*: The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission, including the expenses of its voting members, not otherwise provided for, shall be paid from the treasury of the Commission on Missions. All bills for payment shall be certified by the Chairman of the Commission or such other responsible officer as the Commission shall designate.

XII.—The Corporation for the National Council

1. The corporate members of the Corporation shall consist of fourteen persons elected by the Council at stated meetings and of the Moderator and Secretary, associated *ex-officiis* with them.

2. The terms for which corporate members are elected shall be four years.

3. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

4. The corporation shall receive and hold all property real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules, and instructions of the Council.

5. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

6. The corporation shall make such reports to the Council as the Council may require.

XIII.—Devotional and Other Services

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the

daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV.—Time Limitation

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV.—The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI.—The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secre-

tary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII.—Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of Christian faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVIII.—Temporary Substitution

A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

XIX.—Election of Non-Residents

While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by any appointing body.

XX.—Filling Vacancies at Council Meeting

Each appointing body may, at its discretion, designate the method of filling vacancies in its delegation. Unless other method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a chairman chosen by such delegates.

Provided, however, that in case of the formal resignation of a Principal and his Alternate before the opening day of the Council, a regular delegate may be elected, by such method as

each Conference or Association may adopt, to whom shall be given usual credentials and he shall be enrolled as other regular delegates.

XXI.—Term of Substitutes

Persons designated to fill vacancies under By-Law 20 shall continue in office only for the meeting of the Council for which the designation is made.

XXII.—Alternates

Any alternate, specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

XXIII.—Printed Ballots

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

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